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MEIGS PUBLISHING COMPANY

**43 W. Washington Street
Indianapolis, Indiana**

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Published on the 15th day of each month by

The F. M. Barton Company, *Publishers, Incorporated*

815 Caxton Building, Cleveland, Ohio

JOSEPH MCCRAY RAMSEY, *Managing Editor*

CHICAGO OFFICE: 37 South Wabash Avenue. John D. Emrich, Mgr.

NEW YORK OFFICE: 156 Fifth Avenue. Robert M. Harvey, Mgr.

Subscription Rates: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies .35. Back copies .45. Bound volumes \$3.50.

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Manuscripts must be typed. No manuscript returned unless accompanied by full return postage, and addressed to The Expositor office, Cleveland. Articles paid for on publication.



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The Expositor

The Journal of Parish Methods

The Minister in Current Popular Thought

THE REV. GRANT T. BILLETT

More than a year ago, an observant and widely read professor of English literature declared that he had not found a respectable Protestant minister in the literature of the last ten years. All of them, he said, were in some way seriously defective as men. Some of them were morally delinquent, while others were sniveling hypocrites or fawning sycophants. Some were snooping busybodies, or unbalanced cranks, or wild fanatics; some were acrid fundamentalists or arid modernists, while some were mere soft dreaming mystics or weak and insignificant nobodies. Not one was a strong, clean-limbed, clear-thinking, normal, manly man. This generalization is probably too sweeping, but it cannot be denied that the minister as he appears in current literature is generally lacking in traits of manliness, efficiency, and winsomeness. He fails to command respect, even if he does not arouse contempt. There is not a trace of that reverence and love which the sacred calling of the minister is reported to have enjoyed in other ages.

Does the minister of today deserve such literary treatment? Do these popular representations express the popular thought concerning him? If they do correctly interpret the popular thinking why has the minister become contemptible in the eyes of the people? If they do *not*, why these caricatures? Does not the situation invite, nay even demand the thoughtful and earnest consideration of all ministers? In an earlier day it might have been a sufficient answer to these queries to assert that the devil is abroad in the land in an unusual way and is active in his opposition to the ministers of the gospel just at this time. But men are now less willing than formerly to relieve themselves of responsibility for evil by ascribing it to the wicked activity of the devil or the mysterious providence of God. We are forced to seek an answer in our-

selves and in the general social and religious conditions of our day, difficult and inconclusive as the search may be.

In this search it must be remembered that popular opposition to the ministers of religion is no new and surprising thing. Somehow, ministers have never been very popular with literary people or winsome in the presentations of literature. The teaching of religion and the enforcements of its claims upon life have always aroused resentment and resistance.

The hard and thorny lives of the Hebrew prophets are familiar to this group of the successors of the prophets. They were the objects of continuous scorn, criticism and a hostility which often rose to an intensity that resulted in persecution. And it was this same ceaseless, endless hostility that finally forced the hand of the Roman Governor, Pilate, and sent the matchless One to the bitter and shameful death on the cross. James and John, Peter and Paul, Polycarp and Justin, Hubmaier and Bunyan, Fox and Roger Williams and an innumerable host of others have suffered shames and reproaches, imprisonment and death as the penalty of their faith and their works.

These are the men that have been rejected and persecuted, and since it has been so in the past we need not be surprised at the present opposition neither may we expect immunity in the future. All our wisdom and innocence will not save us from the jibes of the Menckens and the Lewises if we really have any significance in the life of the world today; for it is to be noted that the Christian ideal and mode of life cut directly across many of the ideas and institutions of the present social order. Established order and vested interests always fight furiously when attacked directly or indirectly. Christianity with its spiritual and humanitarian emphasis inevitably disturbs the status quo and provokes those who as-

sert whatever is right. It is decidedly too radical for some.

The atheist and the anti-Christian aim their shafts at the ministers as the chief supporters of religion, and disbelieving in the fundamentals of religion they naturally regard ministers as either weak and puny dupes or as conscious deceivers and hypocrites. It is not strange that they should fight the church and its officials as enemies of mankind.

The Christian religion is primarily a manner of life, a *life of righteousness*. It cannot fail to rebuke wrong wherever found as well as encourage goodness and mercy. By his office and position the minister is constituted a public example and an advocate of all that his religion stands for. Any failure on his part to exemplify the ideals he teaches must expose him to censure and ridicule, and so it is inevitable that the Christian ministry must be unpopular with certain classes.

But when we have said all we can say for the inevitableness of conflict and made all concessions we can make, there remains a residuum of uncomfortable doubt concerning the present status of the Christian ministry. Criticism is not confined to the hostile and unsympathetic. There is restlessness, painful restlessness, and dissatisfaction in the ministry. Surely ministers are obligated to exert themselves toward the improvement of conditions that none would declare to be ideal.

A question which I venture to raise is as to the content of our preaching. Does the pulpit of today grapple with the great vital realities of the gospel and of life as in the days of our fathers? In trying to get away from *theology in the pulpit* have we not allowed ourselves to get away from religion as well? Is the ever-widening field of human knowledge and interests lur-

ing the preacher to an unwarranted dissipation of thought? Are too many themes in the pulpit and none of them there very much? Are our pulpits today rich as they could be and should be in religious experience and knowledge? Are we cultivating breadth at the expense of depth and vitality? Are we making our churches too much like social clubs?

"Like priest, like people." Ministers are much like their people, possibly too much like them. Our faith is not much stronger than theirs, our hope little clearer, our doubts as disturbing, our pessimism as gloomy. At points the pulpit is not encouraging and strengthening, but sowing doubt and despair. The preacher who cannot build and plant should hold his peace, keep silent. Christianity was founded by preaching and teaching. When it has fallen into decay this condition has been accompanied by and probably was due to a decline in preaching and teaching. Every great revival has been the result of a renewal of pungent and powerful preaching.

In view of all these facts one can not reflect upon the apparent decline of the influence and significance of preachers and preaching without deep concern. Ours is an age of ferment and rapid change, putting an immense strain upon all the institutions of society and the relations of life. Thought is in solution and institutions are plastic. It is a period which would yield to earnest preaching. Will the pulpit rise to the great needs and opportunities of the hour? The hour demands of the minister complete consecration to his task, courage in his utterance and clear vision concerning the realities of life and religion. If the ministry shall be capable, faithful and worthy it is entering upon one of the greatest periods of usefulness to mankind and service to God.

Raising Spiritual Moles

SAMUEL W. GRAFFLIN

He was walking slowly across his lawn. He had a spade in his hand and was very intent upon his task. Suddenly he jammed his spade into the earth and the next minute there lay before us a beautiful little creature—sleek, well-fed and evidently fitted for and satisfied with its recent surroundings; but in the light of day and among

men it was blind and impotent. Suddenly a terrier sprang forward, and before anyone could interfere it was "all over."

As we looked at that scene it was borne in on us that the Church has been very busy at the task of raising "spiritual moles."

Our product is fine to look at, Churches were never so costly and comfortable, and

the beautiful edifice is surrounded on Sunday morning by costly cars from which step sleek and well-fed spiritual moles who come to hear the music, to bear with the sermon and hasten away to the "big eats" and the Sunday afternoon drive and the Sunday night "party."—*Satisfied, Spiritual Moles.*

I am not a pessimist "bemoaning," not a mocker "inveighing," nor even a broken-hearted evangelist "lamenting" former glories. I am just a plain observer of the facts that are apparent to any who has the eyes to see.

If what I have said even measurably true, what is the reason for it? And even we can locate the reason, is there a cure?

Now it seems to us that there are many contributing causes, but three outstanding ones.

1. *The children in the present-day American home are receiving NO spiritual training.*

This is not surmise. This statement is the result of asking thousands of parents who were distressed even as they admitted the truth. The child that comes to Sunday school has absolutely no idea why it comes, either before or after coming; hence, few, comparatively, come, and these leave at the first opportunity.

Generally a fair proportion of those who pass through the Sunday School have an opportunity presented for the "Joining Church" or "Confirmation" process, but these have but learned to answer doctrinal and disciplinary questions that largely belong to another century.

These *Little Moles* grow up into fat, sleek and comfortable *Big Moles* who come to church in big cars to hear the music, salve their conscience and please the preacher (sometimes), then away to big eats and a Sunday of "recreation," running all the way from a dinner, a drive and a snooze to bridge and a dance or show. And, young and old,

they have not the slightest idea what it is all about. Ask nine out of ten of our Church members if they have ever been "Converted," "Born Again," or if they "Have the Witness of the Spirit," and if they do not laugh it will be out of consideration and pity for you. What do Moles know of Air and Light and Sky and Stars and Music — and God?

If the revolving agitator on an egg beater were suddenly to evaporate, during the egg-beating process, one might grind the handle until dooms day and beat no eggs to a froth.

I don't mean that Sam Graflin is a revolving agitator, going no place except around, but among "Expositor" writers he is the thought agitator and he leaves small doubt in the readers' mind as to his desire for immediate frothing. If he does nothing more to some of us more passive fellows than to make us think along lines he points he probably is doing as much as he expects or hopes to accomplish. Raising *Spiritual Moles* should make you think.

He says: "Just back from a trip across the Continent, speaking to over 25,000 school teachers, between Cape Cod and San Diego, Calif. On the trip I ran into a number of preachers, and as soon as they heard the name they said: 'When are you going to write another article in the "Expositor"?' We always get two or three sermons out of it."

"So here goes. This ought to be good for more than sermons: it ought to make some preachers think."

2. *Few of our ministers, as turned out by our seminaries or schools of religious education, know anything about these "things of the Spirit."*

What is more, the honest ones among them will tell you so. This is not our indictment of them but of those who are training them. Here and there we see a fine example of high-toned and soundly spiritual ministry, and back of them we find almost invariably a Godly old couple who won him to a living faith in Jesus Christ as a personal Saviour, or some faithful Sunday school teacher or pastor who, in spite of "the system" found a way to bring about a "work

of grace" in his own heart.

Recently one of my friends, motoring Westward, stopped in a Pennsylvania town to worship at a church which he "happened to be passing at eleven o'clock." "Never," said he in recounting his experience, "have I had such a sense of worship as I felt as that young man brought God to us and us to God."

We described the minister. "Yes," he said, "that's the man." And well did we remember the time when after five years of "preaching" that young man "accepted Christ" with all of the implications of that complete surrender.

But the majority of those now entering "the Ministry" as a life work are not aware of the nature of "Conversion." Recently a bright youngster, full of degrees, told us at two o'clock on Friday afternoon that he "must hurry home and whip something to-

gether for Sunday." And he added, "I have not an idea what to talk about."

We suggested several texts but he shook his head. "No can do," he said; and one of those texts was: "Except a man be born from above, he cannot see the Kingdom of God."

That very June day on a crowded thoroughfare in that same city two hundred and seventy-five men had stood for twenty minutes to hear a rugged sermon on "The Exceeding Sinfulness of Sin." On the same corner at the noon of the day before a similar crowd had stood in the sweltering heat to hear a fifteen minute plea for Personal Holiness. They did not have to come or stay, and three men in that crowd came to the speaker to confess with shame that they were ministers honestly desiring to honor God. But — they said: "We do not believe that our congregations would stand for that." And the tragedy of it is that neither they nor their congregations will ever know.

What we need right now more than anything else is a "converted ministry;" that is, among the younger men. You cannot tell others what you do not know yourself.

3. Yes, and perhaps the worst phase of this bad situation is that *the Church is satisfied with the substitutes.*

Given a preacher who is a combination of Irish orator and financial wizard, who can tell a good story and "get the big boys to come across," who "has sense enough to lay off the booze question and not mention gambling or divorce," and back him up with a corking quartette and a "Director of Religious Education" to go through the motions, and a consecrated Deaconess to visit the aged and instruct the "little tots," and the Church is "more than satisfied."

As the poor Spiritual Moles go on with their contented burrowing — sleek, fat and satisfied but blind to the glorious light of The Gospel of Jesus Christ: the Home indifferent, the Sunday School unready, the Ministry unwilling to preach, without fear, a whole Gospel, somehow we seem to hear a voice saying: "Except ye be converted and become as little children ye shall in no wise enter into the Kingdom of God."

In the light of that statement, must Home, Sunday School and Church keep on *Raising Spiritual Moles?*

The Preacher's Mental Equipment

THE REV. GAIUS R. SMITH

This is the greatest day since the creation of the world; but tomorrow will be greater. Civilization may look back, but it will not turn back. Human progress may rest but it will not recede. Each generation is wiser and better than any former generation, as the "Chicago Limited" is an improvement over the old prairie schooner," as the thousand-foot Leviathan is an advance over the Mayflower.

At this mountain peak of human achievement the preacher of the Gospel must still stand in the forefront. He must not only discern the thoughts of God and proclaim them with clearness and power, but he must compel a hearing and command an influence.

It is needful therefore that he be wide awake to the trend of the times. This is true not only in spiritual things but also in things secular and social. Life has become a marvelously involved maze, and the greatest modern discovery is the pervasive

intent of the Gospel. It must touch life at every point or it fails to accomplish its widest and deepest purpose.

It has been well said that "truth is the daylight of the human soul." The most momentous task of the ages therefore is committed to the ambassadors of Christ — namely, to pour this daylight of truth into some sixteen hundred millions of human souls.

The deafening boom of business, the heartless dominance of the "almighty dollar," the whirl and hustle and rush of social and political movements make our work difficult and even perilous. It is like intercepting a mob in full rush and roar.

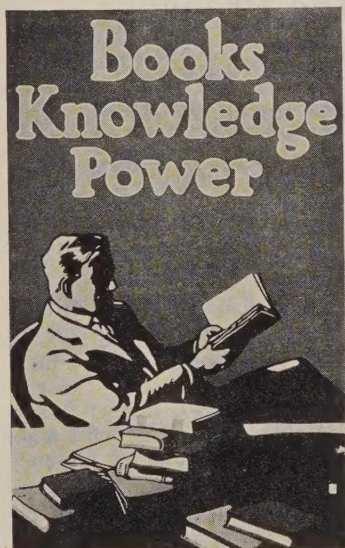
We preachers know from personal experience something of the dangers of a stampede while attempting to round-up large herds of dumb creatures. Or to use a slightly different figure, it involves the unerring skill of a social and religious acrobat to board this swiftly-moving twen-

tieth century "Empire State Express." There are no flag stops. It is a "limited" run on a through schedule straight for eternity. We must make the leap or we will be left by the way.

There is great need therefore of a high order of mental equipment.

It may be natural, the more native ability a man has the better. Much of it may be acquired, for the possibilities of mental improvement are marvelous in every case.

Other things being even nearly equal,



Books Knowledge Power

Every preacher can have a college education — or its equivalent. The man who makes the most of his abilities every day, whatever his early opportunities have been, may multiply himself every ten years of his ministry.

the mental equipment of the preacher counts tremendously. Mental dynamic is the preacher's sinew of war *par excellence*. Caliber in the ministry counts as cash in the commercial world. Our effectiveness lies largely in our native mental strength *plus* our acquired culture.

Mental dynamic is a common commodity today. We preachers are speaking to our peers every Sunday. Each sentence we utter is analyzed by our young people before it is finished. Our psychology and our biology and our physics and a dozen other things are mercilessly marked on a deadly percentage basis twice every week. It does not take them long to find out whether we are above or below the passing mark, and woe to the poor preacher who flunks!

My daughter was one of 365 young people who graduated from one of our great State

Normal Schools. Thousands of such institutions are annually filling our pews with trained and widely informed men and women. This means that the minister of the Gospel who is weak in mental equipment cannot hope long to compel a hearing and command an influence.

Culture is the creed of twentieth century civilization. A boy used to go to school or not, as he pleased; but now he must go to school or go to jail. A college graduate was once looked upon as a rare and dangerous creature. "Of all horned cattle," exclaimed Horace Greeley, "deliver me from a college graduate!" But today vast armies of them, fifty thousand and more, are turned loose upon us every year.

The preacher of the Gospel must face this challenge of intelligence from the pew. The demands upon him are insistent and unceasing. He must show the mental fidelity and acumen of an expert among his people or he will soon forfeit a respectful hearing. His intellectual battery must be clearly superior to the average of his congregation or he will be fatally handicapped.

The rule has few exceptions in any calling. Of Webster it was said, "His sentences were like shafts hewn from the granite of his own hills." It was his mental dynamic. Shakespeare was greatest of all writers because his intellectual dynamic was of the highest order. If the mental energy of the average man is rated at ten horse-power Shakespeare must be rated at a thousand. He had a memory like a great sea, receiving and holding all. His understanding was like a vast plain, open, broad and clear, where he discerned quickly and accurately all bearings of man to man and truth to truth. A thousand pictures, vivid, varied, tragic, comic, pathetic, flashed at will before his imagination — and language, startling in beauty, bristling with epigram, laden with the wisdom of the ages, clothe these pictures in robes of light. His was the combined strength of faculties of the first magnitude. Given a man of such mental mold and we have a genius of surpassing rank.

Joseph Parker said of Henry Ward Beecher, "My sober impression is that Mr. Beecher could preach every Sunday in the year from the first verse of Genesis without giving any sign of intellectual exhaustion or any failure of imaginative fire." Parker here has direct reference to Beecher's splendid mentality, supplemented by his other marvelous powers. Jowett, one of

the greatest of modern preachers, wrote every word of his discourse with the literary care of a Carlyle or an Emerson. He recited what he had written, word for word, with the spontaneity and magnetic force of a Spurgeon or a Chrysostom.

The preacher must make the most of his mental equipment, or this age of sharpened intellect and merciless criticism will give him small standing room.

Edwards, Wesley, Calvin, Paul, John and a thousand others show how large a share of a preacher's success depends upon keen, comprehensive and thoroughly cultured mental powers. It is estimated that a college education increases a man's chances of general success 240 per cent. It's the preacher who is always a "live wire" who never reaches the "dead line."

What Others Can Teach the Preacher

THE REV. WALLACE H. FINCH

The Preacher has a unique task. He frequently has been advised of that. There is hardly a book upon the subject of preaching that does not remind the preacher that his job is no *ordinary* one. Some of our universities have lecture foundations upon preaching. Once a year distinguished preachers are selected to say the latest and the most helpful word about preaching. One word they all say is, that preaching is a unique business. Preachers are admonished of that. Being told so with such great frequency it is small wonder if we come generally to believe it. It is well that we should. The preacher who does not set an appraisal upon his *mission* that lifts it up on high, and gives it a distinction above other missions in life is not likely to be highly regarded as a preacher. If he persists in thinking his task is an ordinary one others will be likely to agree with him. Will be likely, too, to feel that he does it in an ordinary way.

By all means let the preacher understand that his task is distinctive. It sets him apart from all others. No one else is doing the thing he essays to do. Nevertheless the preacher may learn many things from many others. What makes his calling unique is not that it is unlike any other, it is that it has some likeness to all others. The teacher, the lawyer, the physician, the engineer, the author, all have something to show the preacher. *His ability to see* what they have to show him will increase his power as a preacher. If he thinks of his calling as unique in the sense that it needs all that men in other callings can teach him, he thinks wisely: if he thinks of it as unique in the sense that the calling is sufficient in itself, and that he has nothing to learn from other professions he is ill-advised;

his mental processes are bent in the wrong direction, he is headed for disaster.

The Teacher and the Preacher

The teacher can show the preacher an interesting thing. The teacher must know that there is more than one approach to the human mind. The route that reaches the "center" with one pupil, passes by on one side with another. With a third it may lead in an entirely different direction. So the teacher has to be something of a pathfinder. If one path will not do, another must be tried. The born teacher is sure there is a path: if there isn't he must make one. The teacher who knows but one path is not a great teacher. The educational experts all know this. The seeming chaos of modern educational methods is due to the determination of our educators to find some path into every mind.

What the modern teacher *knows* so well, the modern preacher must *learn*. The preacher no less than the teacher does business with the minds of people. Before he can do business successfully he must reach those minds. Minds are not all alike. What one responds to with cordial hospitality, another rejects with indifference. A distinguished editor said recently that many people do not go to church because they are too lazy intellectually to be interested in what the church has to offer. That is a criticism that shoots both ways. A teacher has often to deal with pupils who are too lazy intellectually to be interested in what the school or college is about. That is a challenge to the teacher. The first thing the teacher has to do is, either to break down that indifference, or to find a way around it.

The preacher should remember this; so should his people remember it. Recently a professional man who is a graduate from one of our great universities and has degrees from two others, said rather ruefully to his preacher, "Well there wasn't much in that sermon for me." The instant rejoinder was, "It was not intended that there should be!" That college man forgot for the moment that there were hundreds of people in that congregation who had never been to college. Many of them had never been to high school. What would have pleased him would have missed them. I know one preacher, and he is my friend, who is a great master of a single path. There is hardly a thing about that particular path he has not mastered. He could walk that path in his sleep. It is impressive to see him and hear him leading his people along that path. He rarely has stayed longer than three years in any church. The people do not care to have him stay. In three years the path he knows is as familiar to them as it is to him, they feel that they would enjoy being led by some other route.

There are four routes which lead from where I am now sitting to the "Old Farm" where with my family I spend my vacation days. There are probably four hundred that do not lead there. We always debate which route we shall go. The four hundred that do not lead there are eliminated at once from our consideration. I notice that the family vote is usually for one of the four that we did not travel the last time. Not that it is any better, but it is different. The teacher knows there is more than one path. The preacher who learns that has mastered an important principle in commending his ministry to the continued consideration of his people.

The Lawyer and the Preacher

The lawyer has something to show the preacher. The lawyer is a specialist in the authority of the past. If in pleading a case he can cite a precedent for the judgment he seeks he has strengthened his plea. If he can cite two precedents he has increased the presumption that what he seeks is just. If he can cite a dozen the force of his citations is irresistible. The lawyer must be able to make the past serve the present. He must know the principles of all great legal systems. To know American law is not enough. He must know old English law, and Roman law, and even Hebrew law. The better he is versed in the methods

by which men have sought justice in the past, the more likely he is to succeed in securing justice to his clients in the present. A pettifogging lawyer may serve some useful purpose in the world, but for the adjudication of great issues lawyers are needed who can sweep the whole field of jurisprudence and bring their knowledge from afar.

Does not the preacher need that perspective? Every preacher must know his Bible. In one sense he must be a man of one book. In another sense no one book is enough, not even the Bible. The soul has been a long time in quest of the *living God*. Comparative Religions, Folk Lore, Mythologies, Customs and Habits of ancient peoples, Institutions and Ecclesiasticisms in all ages have something to say to the preacher. He will know the meaning of many present tendencies, moods, cults, cultures and dispositions if he is deeply versed in the past. My friend contends that on the whole the British preachers are superior to our American preachers. In defending that thesis he always says, "They have a richer background;" then he changes his figure from painting to music and declares, "Their undertone is better." Both figures are good. Great preaching must have a great background. Great preaching must have a rich undertone. One may pour a pint from a pint measure or from a hog's head. It may be argued that whether one or the other, a pint is a pint. And so it is; but one process will create the sense of reserve, and the other of exhaustion.

The preacher who has an adequate respect for the past and is conversant with it, will bring to his high task a sense of reserve that is an asset. People hearing his speech will be aware of his silence as well. The lawyer can show the preacher the value of the past. To see that and understand it is worthwhile.

The Doctor and the Preacher

The doctor must learn to read symptoms. They are very illusive and sometimes confusing; often they are deceptive. But the doctor must learn to read them. He must know where to look and what to look for. If he doesn't know that, he is deficient in the most elemental requisite for a successful practitioner. Of course he must master his *Materia Medica*. He must know the various properties and healing values and medicinal qualities of every thing in the *Pharmacopoeia*, but if he doesn't know how

(Continued on page 786)

EDITORIAL

Temporary Blindness

HE was a wealthy and noted surgeon respected and honored in his calling. Long years of preparation had cost him largely of both time and money. So much so that he had easily convinced himself of the sanity and logic of his reasoning, which led him to boast among his fellows that he was one surgeon who was not interested in gratis operations. It had cost him much to prepare himself, why now should people expect his services, even on rare occasions, *without cost*. Why, indeed!

The Rotary Club of the city, overlooking his attitude, saw in him possibilities worthy of cultivation, and honored him with membership. How long it took I know not, yet being exposed to the Rotary ideal of service, he became infected and going to his club officers he said:

"In all my years of surgery I have never given my services away to anyone. I have felt that after all the years of labor in preparing for my work I was fully justified in expecting those I served to pay me in full for my service. That has been my practice. Somehow or other, I haven't been able to get rid of the idea that maybe I am all wrong, so I am going to try an experiment and I want you fellows to help me. I am going to give, free, one afternoon a week to the needy of our city, who need surgical attention and I want you fellows to bring me, on that afternoon, those who need my help and are unable to pay for it."

The first case taken to him was that of a four-year-old boy, born blind, fatherless son of an office building char-woman. She had nothing. How she cared for her blind baby, no one knows, but she did and had even been able to provide for him one single, solitary toy, a little fuzzy Teddy bear, now sadly crippled in having lost three of the original four legs and both of its shiny glass eyes. Yet to the blind baby it was his all, prized above everything because he knew nothing about anything save his heart-companion, the ragged Teddy bear.

On each trip to the specialist's office the baby gripped hard on the single remaining leg. The day came when, crushed between the combating emotions of fear and hope, even though the doctor offered no hope, the mother and the baby and the Teddy Bear made a final trip to the doctor's office. Carefully the bandages were removed in the semi-darkened room, and for the first time in his sightless four years the babe looked upon his weeping mother and saw her. For the first time he looked upon his one-legged Teddy bear and saw its battered form. He looked upon the doctor, this one who had never performed an operation before without its palm-warming price.

Before they left the office the mother spoke to the child and asked what he would like to pay the doctor for what he had done. The child fidgeted about for a moment, his eyes fell on the Teddy Bear, his nearest, his dearest possession, his all, and rushing over to the dim-eyed specialist he placed his Teddy Bear in the able hands which had given him eyes, and the mother and boy started out to face a world, hard enough even for those not handicapped, while the doctor stood looking down at the places where three wooley legs belonged.

Today in the doctor's office stands a rich pedestal, topped by a glass case wherein reposes what the doctor claims to be the biggest fee he ever received for an operation.

His other fees, I have said, warmed his hand. This fee warmed his heart and there is a mighty difference, in spite of those we meet who are always talking about another position that *pays* more.

JMD

Windshield Wipers

THERE are many things of which the city of Cleveland boasts and that quite rightly. One of those things of which she boasts, though whether rightfully or not is largely a matter for her individual citizen to determine for himself alone, is weather. A talented radio entertainer, who hails from the land of cotton and corn-pone announced

over the air that he was certain Cleveland could show her visitors a greater assortment of weather and degrees of each assortment than any other city in the land. That may be overstatement, though I would be the last to make such a charge. Yesterday, while the waves of old Erie crushed in frigidly over the rough-hewn rock break-water and threw their icy spray like the mane of a raging lion, the sleet which was falling and giving uncertain direction to the tires feeling their hesitant way along the boulevard, softened into rain as it fell and yet froze where it struck.

In no time the windshield wipers jambed and froze tight. The plate glass of the windshields, by a gradual dimming and blurring process, finally shut out all vision ahead. Drivers were forced by the hundreds to swing slowly to the curb, there to stop to chip away the accumulation of ice. Not once, but many times the drivers had to stop, before being able to proceed. As I worked away at my own, my mind full of a day just starting in *The Expositor* office, that thought occurred that whether driving to work, or directing a parish, there can be no progress without vision, the only difference being that I simply *had* to pull to the side of the road and restore vision before progressing.

JmR

Distant Verdure

MY friend, William Feather, head of the printing firm of that name, to whom *Expositor* readers are indebted for the superior workmanship found in *The Expositor*, has returned recently from England.

The column "Hold Everything," appearing in the *Press*, ran this little story about Bill, last night: "William Feather, gifted writer and printer, while in England, sought to learn the best printer for a certain type of work.

"He went to an old established printing house in London and asked its head to name the printer.

"The English printer gave the question long and serious thought before answering: 'The man you want,' he said, 'is in the United States, in Cleveland, Ohio. His name is Horace Carr.'

"Horace Carr has offices directly above those of Mr. Feather in the Caxton Building."

It is the same old story of the quest of Sir Galahad. It is the story of Count Von Luckner searching for old Bill Cody, spending literal years trying to realize his boyhood ambition to meet Buffalo Bill, only to find that Cody was showing his Wild West Show in the Count's home town in Germany, the very day Von Luckner finally reached Cody's home.

It is the story of distant verdure. It is the story of the *distant parish*. My radio, not long since, informed me that it takes a little of the discomforts of hell to make one appreciate the joys of heaven the more. However that may be it is a rather safe rule to follow which indicates that the winding trail after happiness, after success, after comfort, leads eventually back to the present site of one's activities, for there, be they sought, are to be found the necessities of a happy, useful and successful life.

JmR

Please Communicate

SHE is a faithful little worker on *The Expositor* force, yet like the rest of us, wholly human and hence given to possible and occasional error.

He was a stranger to *The Expositor*, yet, seeking such assistance as *The Expositor* has to offer the busy pastor, his steps led him into the new and hospitable offices of the magazine in his search for information concerning the problems of his labors.

Forgetful, for the moment of *The Expositor* policy and practice of service above all else, forgetful momentarily of the customary courtesy which *Expositor* patrons have learned they will receive, she turned him away without that help which should have been extended, and that without so much as securing his name. We are therefore helpless in our desire to make amends or to convey to him the apologies which are his just due. It is in the hope that his eye may fall on this paragraph and recognize it as being about his visit in person

to *The Expositor* office, that we print it. The point is that he has gone from this office with an impression far from what we would it were.

As I write I think of those churches where I have been and where you have been, who because of a moment's relaxation, a moment of thoughtlessness, have sent us out happy to be able to shake the dust of the church from off our feet.

No church and no business can afford to be indifferent to the needs and desires of men, and unfortunately we sometimes lose sight of the fact that while first impressions may be erroneous, they are most difficult to dislodge. Let the first contact with a stranger within our gates establish a lasting bond of fellowship.

JmR

Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT



Mr. William E. Foster

The Sunday School Plan

Today it is a universally accepted fact that a church building should provide for worship, education and fellowship. This Trinity of service is of comparative recent origin. Formally church buildings were devoted almost entirely to worship, in fact at one period in English History it was very difficult to persuade the Priests even to preach sermons. Then religious education came in large part from the sermon, but with the Protestant movement, some form of religious education became very apparent. The Sunday school is now an accepted fact among all Protestant denominations, but even today the importance in which the Sunday school is held varies greatly among the different denominations and even among ministers of the same denomination.

It is not our intention to argue this matter or to defend the claims of the Sunday school, neither shall we uphold the importance of worship. We recognize the fact that the church plant is still in the formative stage, at least in so far as education and fellowship are concerned. We personally believe that we are in a period of development

towards better church planning for education and fellowship, and that probably we will never reach a time when this work has become so matter of fact and formulated that development will be no longer possible. It is highly probable, that what we consider today, the latest word in Sunday school planning, may be so greatly modified by future developments that it will seem as inadequate and obsolete as the Akron plan seem obsolescent to us now.

Most of the men active in religious education, and most of the Church Architectural Boards today, are convinced that the logical and best plan for church education is the completely departmentalized Sunday school building.

In the light of knowledge and experience we are confident that the modern departmentalized Sunday school is far better than anything that has been devised up to this time. All church builders today should become thoroughly informed on the subject of the departmentalized Sunday school, before they commit themselves to any other type of building, but after the departmentalized Sunday school has been carefully studied, it may be found that there are adequate reasons for modifying the scheme.

Within the last month we discussed building problems with four active ministers, all have successful and growing churches. All four are doing a great work. These men are all about the same age, aggressive and progressive, and have churches of about the same size and of comparative wealth. But each one of these men has a definite opinion as to the requirements of his particular church and these opinions are the result of practical experience. Could we honestly say that three of these four men are wrong? Would we have been justified in condemning their plans and forcing upon them our own personal ideas, even though our ideas were based upon the recommendations of religious educators and upon years of actual experience in church architecture? After giving consideration to the work being done, investigating the chance for growth and other conditions governing the problem, we were forced to admit

that each minister had considered all angles of the case and was planning a building that would unquestionably be of great use in his particular community.

One man stressed worship and minimized the importance of the Sunday school and fellowship activities. He wanted a beautiful, worshipful and beautiful church building and was content with the old-type, one-room Sunday school.

The second man carried the Sunday school idea to an extreme, he was indifferent to the church. He carried departmentalization so far that he wanted to have separate class rooms for boys and girls, at all grades. With him, teaching was the big thing, worship was secondary, and resulted from proper education.

The third man wanted his Sunday school divided into only two departments, however he wished to have adequate class rooms for all grades. He claimed, that within his experience, a departmentalized Sunday school was no better than the department heads and that he had never been fortunate enough to develop more than two department leaders at once time.

The fourth man wanted a logically balanced church group in which of course his Sunday school was to be completely departmentalized.

We described the ideas of these four ministers, and they are typical of many sincere, hard-working men. We do not believe that any recommendation for Sunday school plan can fit all conditions and although we have very definite ideas of our own, which we will attempt to set forth in this article, we do not wish to condemn the church leader, who after familiarizing himself with the modern requirements of Sunday school work, thinks it best to deviate somewhat from the accepted standard.

Today, it is pretty generally admitted by all Sunday school authorities, that the single room Sunday school is obsolete. In some cases lack of funds seem to necessitate the use of this unfortunate plan, but the expense of separate class rooms is not anywhere near as great as is usually supposed. The floor space occupied by a Sunday school with class rooms is little, if any greater, than the space necessary when the whole Sunday school meets and studies in one large room. Where the Sunday school meets in one large room, sufficient space must be available, so that the various classes can be somewhat separated during the study period. The minimum amount of space required in this type of school is 15 square feet to the student. If this same space is divided into an assembly room and class rooms, six square feet per pupil will be adequate for the assembly room and nine square feet per pupil for the class rooms making a total of 15 square feet which is the same amount of space required by the single large room.

The attempt is often made in existing buildings to separate class rooms by the use of moveable partitions, sound proof curtains and other similar expedients. The heads of the various church architectural boards, without exception, advocate

the use of permanent partitions in a newly designed Sunday school buildings.

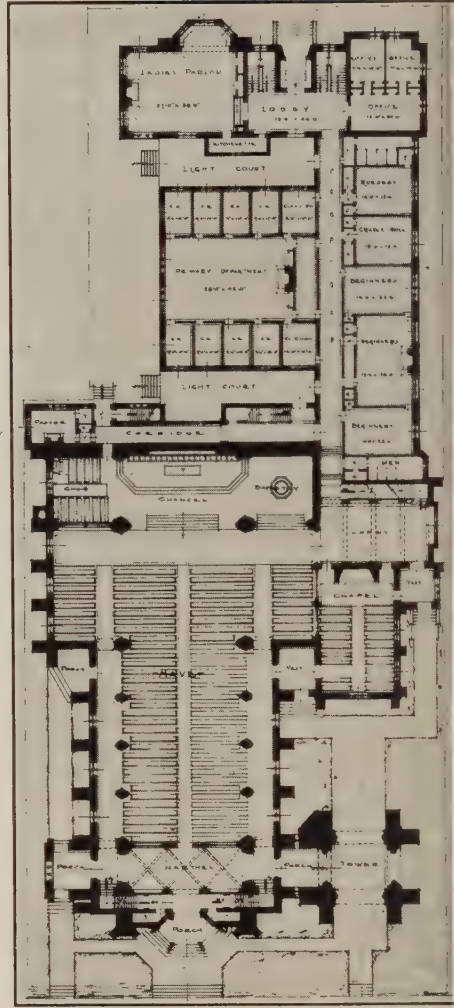
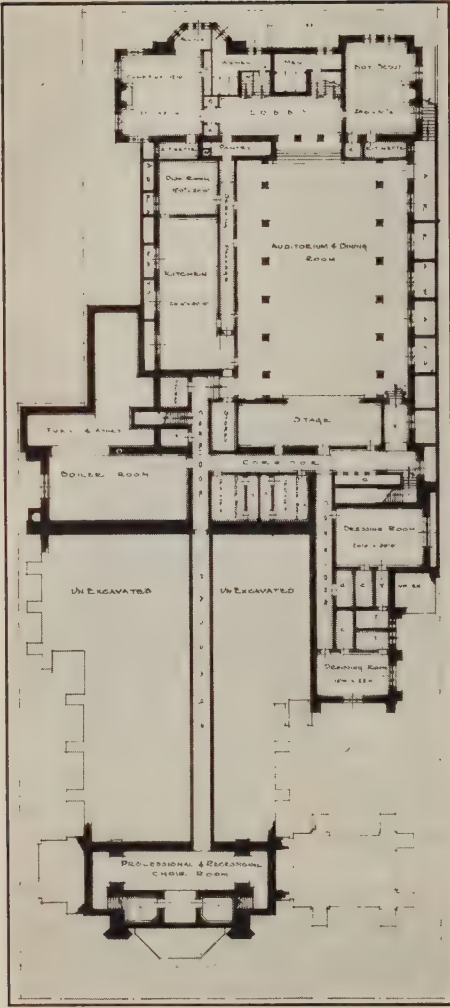
One of the earliest developments of the Sunday school plan, is the Akron plan. As some of our readers may not know it by that name, we will briefly describe this old plan. At the time the Akron plan was devised, it was a great step forward in Sunday school planning, but since that day it has become obsolete. We cannot criticize the buildings built at an earlier date for using this arrangement, but it is inexcusable for a modern church building committee to consider it. In brief, the plan consisted of an assembly room with radiating class rooms, the fronts of which were open. Usually a balcony was added to provide space for more radiating class rooms. With this arrangement it was possible for the old time Sunday school superintendent to stand on the platform and be seen and heard by every class simultaneously. Most of the classes could join in the worship without moving from their rooms. But the faults of this plan lay in the fact, that there were no sound proof partitions between the various classes. This resulted in disturbance during the study period.

Sunday school authorities also quickly recognized the fact, that an opening exercise suitable for children of eight and ten years of age was not suitable for pupils of sixteen and seventeen years of age. To meet these objections the departmentalized Sunday school was evolved. In its perfect state, this plan has an assembly room for each department, with adequate class rooms closely adjoining for each assembly room. The pupils in the various departments have a variation of age of only three years, which makes it possible to have properly conducted lessons and properly arranged worship periods that will hold the attention of those they are intended to reach. No attempt is made to departmentalize the Beginners and Nursery.

Adequate provision should be made for class rooms, for the adults and young people. If possible classes in the primary, junior and senior departments should not exceed 15, but classes of young people and adults can be much larger.

Formerly Sunday schools were very unsightly in appearance. They were dingy, cold appearing places, often located in the basement, or in some other place where room was available irrespective of its suitability. As compared to the modern public school, these old time Sunday schools, and in fact many Sunday schools recently built are disgraceful. The mental effect on the children must be unfortunate. Today, however, there is a tendency to make the Sunday school building attractive and as far as possible, homelike in feeling. A properly designed assembly room should have a fireplace flanked with book cases and other features that will remove the barren effect of the old type building.

There are many other rooms in a modern Sunday school plant, that do not come under the head of class rooms and assembly rooms, although they may be used at times for school purposes, the



The Church of the Covenant
Erie, Penn.
Wm. Foster, Arch.

principle purposes of these rooms is for fellowship. The one of most importance is the social hall, which should be equipped with an adequate stage for entertainments, lectures and motion pictures, and sometimes for basket ball. Opening from the social hall there should be an adequate and modern kitchen with serving room in connection. As we are to devote another article entirely to this important part of the Sunday school building, we will say no more about the kitchen at this time.

It is very desirable to have club rooms for the Boy Scouts and the Girl Scouts. If possible these rooms should have adequate storage space

and kitchenette in connection. It is well to have the boys rooms entered directly from the outside so that the boy scouts can have access to their own room without being allowed to over-run the rest of the building.

Adequate arrangements should be made for a ladies' parlor. This should be a particularly attractive room, as a great deal of work will be done in it by the faithful women of the church. It should have a kitchenette in connection, proper electric outlets for sewing machines and adequate closet space for storage of machines and materials.

(Continued on page 782)

A \$5,000,000 Methodist Episcopal Temple

Plans for a new \$5,000,000 Temple to be located in the heart of the Methodist World, Columbus, Ohio, have been consummated through the efforts of Dr. Albert G. Schatzman, and a board of Trustees made up of about 30 Methodist leaders in the Columbus area.



Dr. Albert G. Schatzman, Pastor Central M. E. Church, Columbus, Ohio, and Leader in the Temple enterprise.

The cover picture of this issue of *The Expositor* is a magnificent illustration of this 29 story shrine as conceived by the architect, Raymond M. Hood. Mr. Hood designed the plans for the Chicago Tribune Tower and the American Radiator building, and was chosen by the Board of Trustees to make the plans for the combination religious and income-producing temple.

The magnificent shrine will be located on the present site of Central M.E. Church. The land valued at something more than \$1,000,000 is an asset already in the possession of the church. The new edifice will rival many of the nation's famous structures, and will contain quarters for some of the leading Methodist activities throughout this section of the country.

The religious unit will include in addition to the finest religious educational equipment, an auditorium for public gatherings and rental, to seat 1000; club, game and rest rooms; a 2500 capacity auditorium for worship, and a chapel seating 300. This chapel will be used for the various sacramental services, and will be open at all times for meditation and prayer. A carillon of bells will hang in the tower.

An extensive survey, authorized by the late Bishop Theodore S. Henderson, and conducted by the present pastor of the Central Methodist Church and leader in the Temple enterprise, Dr. Albert G. Schatzman, was made of the city of Columbus and of other cities where the church has erected combination church and income-producing structures. A committee of 35 Methodist laymen and ministers, following several years' study, gave as the consensus of their opinion it was both desirable and feasible that a combination church

and income-producing center should be erected in Columbus.

Following this action, a Board of Trustees was organized to insure general Methodist control of the project. This Board includes nine from the local church, five from the Board of Trustees of the Columbus Church Extension and City Missionary Society, five from the Board of Trustees of the Annual Conference in which Columbus is located, the resident Bishop and the superintendent of the Columbus District, ex-officio; and eight Trustees at large.

The prompt indorsement of Bishop Edgar Blake, who presides over the Ohio Conference, and the approval of the Ohio Annual Conference Council was given the project, with promise of hearty support in the financial campaign. Bishop Blake, in a recent meeting with the Board of Trustees, said in part:

"I am with you. I am for the project. While a \$5,000,000 Temple is a tremendous undertaking, according to your faith be it unto you. My belief

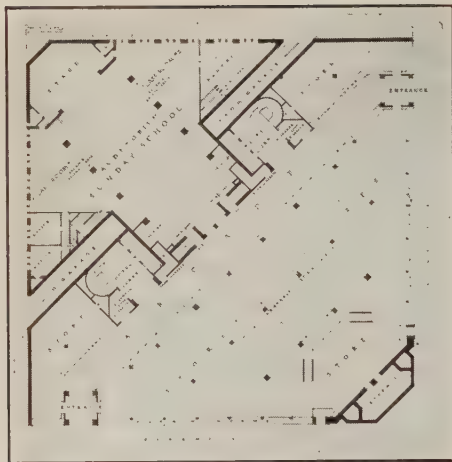


Dr. Charles H. Campbell, Associate Pastor Central M. E. Church, Columbus, Ohio. Formerly Superintendent of Columbus District of the M. E. Church, and six years pastor of North Broadway Church, Columbus.

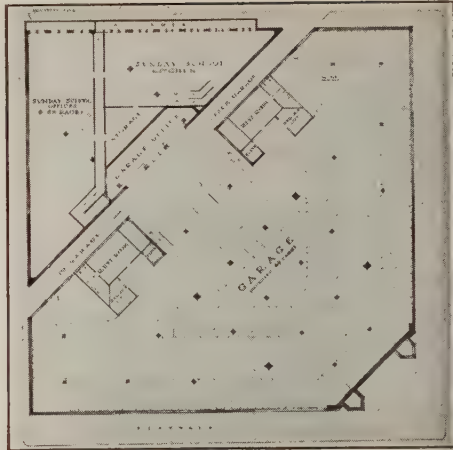
is that we shall find the means if we have the faith and the courage. If this be of God, and we believe it is, if we but keep our minds and hearts open to His direction, to His leadership, we shall find our way to the consummation of this great enterprise."

Dr. W. C. Hartinger, superintendent of the Columbus District, and a large number of leading Methodists, churchmen and laymen, throughout the state have given their enthusiastic approval of the project. Doctor Hartinger, in a statement given the Columbus newspapers, said:

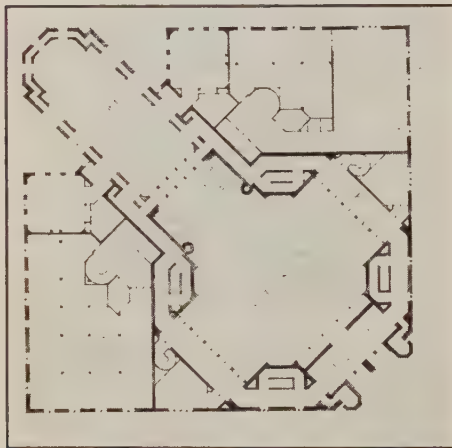
"The city is both a problem and the opportunity of the Christian Church. It is the strategic center where the battle must finally be fought and won for Jesus Christ. I believe the downtown church is an absolute necessity in the Christianization of the city. Therefore, I heartily approve the plan of the Methodist Episcopal Church for an



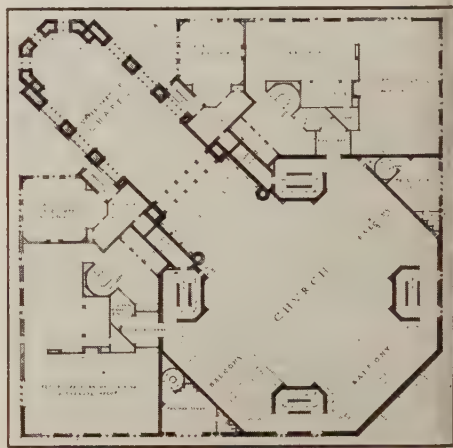
Ground Floor Plan. In addition to the well-planned Sunday School Auditorium, this floor provides for incoming producing features in shops, stores, and window displays in the arcade. The Hotel Lobby is on this floor.



Basement Floor Plan with storage space for 69 cars, garage office, rest rooms, Sunday School Kitchen, and general storeroom.



First Floor Plan. This plan provides for the Main Church Auditorium with seating capacity of 880, choir spaces; a Chapel seating 300; Sunday School Class Rooms; Hotel Dining Room and Kitchen; Office space for rental purposes.



Balcony and Second Floor Plan. Besides the Church Auditorium Balcony, this floor will have more Sunday School Class rooms; Hotel Lobby and Lounge, and office space for rental purposes.

Ferdinand G. Howald, widely known authority on art, commenting upon the plans submitted by Mr. Hood, said:

"The conception is fine, noble and monumental, and the relation of the masses to each other and to the whole is satisfying and harmonious. The lines and masses, as well as the lights and shadows compose well from all points of view; and the silhouettes of the structure from all aspects give the feeling of great strength and stability. The architect has given emphasis to the ecclesiastical aspect of the proposed building, and rightly so, since that is its *raison d'être*. In emphasizing this feature, he has evolved an original and beautiful design, in which one feels integrity, a high order of intelligence and sensitive architectural feeling. In giving this emphasis he has not detracted from but, on the contrary, has enhanced the values of the commercial part of the structure by giving it more light and a freer outlook.

"We Americans do not seem to be aware of the fact that our architects are creating an American style in architecture which in impressiveness and grandeur is not surpassed by the great styles of the past. If this design comes into being and the promise of the plan is realized in the finished structure, as I believe it will be, the building will be one of the important monuments of that style, and will confer honor on the community that erects it as well as on the architect who designs it."

(Continued on page 778)

The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

*Director of Country Church Department
Presbyterian Church in U. S. A.*



Henry W. McLaughlin, D.D.

Prime Needs of the Country Church

The task of country and city churches is to build the Kingdom of God. The work of both is the same. The difference is with the sociological groups which compose the congregations and constitute the field of their endeavor. These are very different in their economic, social and psychological status.

On account of changed conditions, the problems of the country church are becoming more acute in this new day. There are many needs, but I will mention only a few which I consider of prime importance.

(1) A resident qualified ministry is absolutely necessary in this day of agricultural extension service, better rural schools, good roads, radios and many other things which have come to be enjoyed by the country people. Country churches in this new day, if they are to function, must have a minister living among the people, identifying himself with them. I doubt if any other kind was ever adequate.

(2) There is a need that the ministers, both urban and rural, should understand more fully the challenging facts concerning the country church. The city and country church problems are vitally related. The country is the source of supply of the city, and the decline of the city churches is in almost the exact ratio with the decline of the country churches in the areas from which the cities draw their populations.

In order that the coming ministers may have a sympathetic understanding of the problems, it becomes imperative that country church courses be taught in the theological seminaries. The students need to know the facts so that they may be challenged with missionary opportunities among the country people. This will lead, on the one hand, to the dedication of life on the part of some men to the rural fields, as others have given their lives to foreign missions; and on the other hand, it will lead to the dedication of gifts from city churches when they have pastors who are informed about the country church needs and opportunities. These courses are also necessary to give to the coming ministers, who will become pastors and executives, a knowledge of the technique of the country church work.

(3) Country churches today must have a better technique which can compare favorably with the public school, the agricultural extension service, the city church and other modern-day agencies.

(4) A program of worship, preaching, religious education, social service and evangelism demands the entire time and energies of a resident qualified minister. If he is to meet these needs he cannot engage in other pursuits to help provide his living. This makes it necessary for a country preacher to have a more adequate salary. It costs about \$600 a year to run an automobile, if it is used as much as it ought to be in a large country parish. Formerly a country minister could with a small piece of land, produce in his garden and other plots, feed not only for his horse and cow, but a good part of his living. Today the preacher does not keep a horse and he cannot plow his garden or his plots of ground with his Ford.

A country minister who is capable of qualifying for the new day, and putting on a program such as is now demanded, should have a local budget of at least \$3,000. He should be the kind of man who can earn a salary of \$2500 and should have \$500 for promotion, such as the publication of a parish paper, the promotion of daily vacation Bible schools, etc.

(5) There are not many country churches in the present stage of development that will provide a local budget of \$3,000. A country church that has not been developed in stewardship cannot support the right kind of a country pastor, nor the right kind of a country church program. On the other hand a country church cannot develop in stewardship nor grow into a self-supporting organization without the right kind of a pastor. It therefore becomes necessary that many country churches, even when located in rich agricultural areas, will need home mission assistance until the church with the right kind of a minister and the right kind of a program can be brought to self-support.

(6) With automobiles, it is possible for the people to come longer distances to church. Some small churches should be consolidated and the parish boundaries enlarged. Not many country people will attend the churches in town; they will

come for long distances and gather in large crowds at a designated center in the open country provided they have the right kind of preaching and an adequate program.

(7) There is therefore need for an aroused interest on the part of the city churches in order that more adequate assistance may be provided for the support of these country parishes until they can be brought to self-support with an adequate budget. Money wisely spent to maintain in the rural areas a qualified leadership will yield large dividends to the city churches themselves. The future of the city church is bound up with the fate of the church in the countryside.

BOOKS FOR RURAL PASTORS

Dr. Malcolm Dana, who has for many years been Director of the Rural Church Department of the Congregational Home Missionary Society, and who is now assuming his new responsibilities in connection with the interseminary program in New England for the training of rural ministers, asked 150 persons to name the first fifteen books

which a rural minister should own for his working library. On the basis of the replies thus received, Dr. Dana has compiled a list which expresses the judgment of the largest number of those whose opinion was sought. They comprised three different groups—country life specialists, professors in agricultural colleges and successful rural ministers or denominational field men.

The composite list thus prepared, given in order of preference, turns out to be as follows:

1. The Story of John Frederick Oberlin, *Beard* (Pilgrim Press).
2. Rural Life, *Galpin* (Century).
3. Elements of Rural Sociology, *Sims* (Crowell).
4. United Churches, *Hooker* (Doran).
5. Tested Methods in Town and Country, *Brunner* (Doran).
6. Churches of Distinction, *Brunner* (Doran).
7. Evolution of a Country Community, *Wilson* (Pilgrim Press).
8. Rural Social Problems, *Galpin* (Century).
9. The Farmer and His Community, *Sanderson* (Harcourt, Brace).
10. Steeples Among the Hills, *Hewitt* (Abingdon).
11. Town and Country Churches in U. S., *Morse-Brunner* (Doran).
12. The Farmer's Church, *Wilson* (Century).
13. American Agricultural Villages, *Brunner* (Doran).
14. Handbook of Social Resources, *Landis* (University of Chicago).
15. Our Temple Hills, *Felton* (Missionary Education Movement).

Expositions

Answers to Questions

PROFESSOR A. T. ROBERTSON. Litt.D.

"Please explain the Greek word which is sometimes translated the 'grave' and sometimes 'hell'."

C. Dolfin,
Firth, Nebraska.



Archibald Thomas Robertson
Scholar, Author, Teacher, Lecturer

There are two Greek words employed in the New Testament and translated "hell" in the Authorized Version. One of them is *haidēs* (Haides) and means the unseen place or region, from a privative and *idein* to see (—*Aides*). Homer used it for the abode of Pluto, the god of the nether world. After Homer the Attic writers added the rough breathing and made it Hades and used it for death and for the grave. In the Septuagint the word is common as the translation of the Hebrew *Sheol* in the sense of the abode of the dead. In the New Testament that is the common idea and Hades is used as equivalent to death (*thanatos*). *Thanatos* (death) is Paul's word in 1 Cor. 15:55 both times (correct text). In

Rev. 1:18; 6:8; 20:13f "death and Hades" are mentioned together. The Risen Christ has "the keys of death and Hades." So in Matt. 16:18 "the gates of Hades" (*pulai Haidou*) represent the power of death as in the Septuagint. In Luke 16:23 the Rich Man is "in torments" (*en basanois*) and "in Hades," but it is not said that Hades was the place of torture. Both "Abram's bosom" and the place of torment are "in Hades," that is in the Unseen World of Death. It is for this reason that the Revised Version has transliterated the Greek word "Hades" instead of translating it "Hell." The English word "hell" is from the Anglo-Saxon *helan* to conceal and so originally meant only the concealed place, the hidden place of the dead.

But English usage long ago confined the word to the abode of the wicked, the place of eternal punishment. Hence it no longer represents the Greek word *Hades* as it did when the King James Version was made.

The other Greek word, however, *Gehenna* (*Geenna*) always means the abode of the damned or the lost. The etymology is the Hebrew *Gehinnom*, the valley of lamentation. The reason for the name is that little children were thrown into the fiery arms of Moloch, an idol with the form of a bull. King Josiah (2 Kings 23:10) put a stop to this horrible practice. The Jews afterwards so abhorred the place that they cast refuse of all kinds in it and kept fire burning to consume the filth. It was "the *Gehenna* of fire" (Matt. 5:22). This name was transferred by the Jews to the abode of the wicked. That part of *Hades* which they occupied was thus called *Gehenna*. It is worth while thus to keep the distinction between *Gehenna* and *Hades* that is made in the New Testament.

"I have just seen a statement from a very thoughtful writer in which it is said that the translation from the Bible called the Holy Spirit 'He,' but in the original language the word 'He' is never used of the Spirit."

S. S. Hough,
Dayton, Ohio.

The solution is very simple. The Greek language has grammatical gender and natural gender, while the English language does not have grammatical gender at all, but only natural gender. The Greek word for Spirit (*Pneuma*) is neuter grammatically, but that signifies nothing whatever as to the gender of the pronoun to be used in referring to the Holy Spirit. As a matter of fact, however, the Greek New Testament does use sometimes the masculine pronoun when speaking of the Holy Spirit. In John 14:26 two Greek words occur. *Parakletos* (Paraclete) comes first and is masculine, but *to pneuma to Hagion* (the Holy Spirit) is in apposition and comes next and the relative *ho* is neuter and agrees with *Pneuma* in gender, but after this relative clause, Christ resumes with the demonstrative pronoun *ekeinos* (*He, that one*) which is masculine and not neuter *ekeino* as it could have been with *Pneuma ho* just before: "He will teach you all things." So again in John 16:8 the masculine pronoun *ekeinos* is used referring to *Parakletos* just before. Still more in verse 13 *ekeinos* (masculine) occurs just before *to Pneuma tes aletheias* "the Spirit of truth" where the neuter *ekeino* naturally would be

expected. The answer to the "statement" therefore is that it is not true. We should take pains to use *He* when speaking of the Holy Spirit and not say "It." We do not have grammatical gender in English.

"I have received a letter from a friend in which he says, What is the difference between 'My soul' and 'My spirit'?"
S. S. Hough,
Dayton, Ohio.

There are two theories about our natures (the dichotomous and the trichotomous). As a rule Paul's language is dichotomous (soul and body), making no distinction between "soul" and "spirit." There is no way to settle this query. We know that we have the outward man of the body and the inward man of the spirit. My own view is dichotomous, but that proves nothing to one who prefers to believe that we are composed of body, soul, and spirit. I do not think that the psychological terms in the New Testament are to be held to literal interpretation. For instance, Jesus said (Matt. 22:37): "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." These expressions, I take it, are more for the completion of the whole-hearted worship and service than for precise distinctions in the inner man.

"Please ask Dr. Robertson to give us the original and exposition of John 6:53 contrasted with John 6:63."

Thomas Espy,
Concord, Georgia.

There is an apparent contradiction between these verses, but it is only apparent, not actual. In verse 53 Jesus is speaking of his own flesh and blood and by eating his flesh and drinking his blood he means continual spiritual appropriation of himself ("the one who eats me" in verse 57), that of his Incarnation. It is mystical language, but a very vivid and powerful picture of living fellowship with Christ, language that involves the atoning death of Christ as the basis of this mystical union. In verse 63 Jesus is not speaking of his own flesh anymore, though he uses the same word (*sarx*). He is contrasting "flesh" here (or body) with "spirit" (*pneuma*) or reality. His very words just spoken about spiritual appropriation of himself are "spirit" and "life" (*zoe*). Jesus knows that he has made his words about his Incarnation, Death, and Ascension too difficult for some of them to believe. Most of the "disciples" left the synagogue in disgust (verse 66).

Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

EIGHT GREAT THEMES OF THE EIGHTH OF JOHN

To every eager-minded preacher who has eyes to see, each chapter of the New Testament stands like a fruit tree, loaded with golden apples of

divine truth. Rich-ripe and juicy sermon themes hang from its branches, ready and waiting for his use. Each New Testament book is a gold mine; each chapter is a separate gallery, along which the mother-lode crops out in numerous shining nuggets of golden truth for his taking. I have just

been exploring that wonderful eighth chapter of John, in Greek and English, and have brought in eight great sermon themes.

1. A High Drama of Sin and Damnation. Verse 7.

The incident (pretty surely authentic, but textually misplaced) which opens this chapter, is one of intense significance. Verse 7 is the heart of it. Jesus, hearing the voluble accusations of mean men, recognizing their ulterior purpose, yet perceiving the guilt of the accused, *katoḥ kupsas toḥ daktuloḥ egraphen eis tehn gehn*, stooping down, with the finger of his hand writes on the ground. What words? Does he write *Ye Fools and Blind!*—*Spirit Baseness, Satan-born, Not Body Desire, God-given Though Misused Is Damnation!* Do some of the older and less blatant accusers glimpse the appalling words, and start?

Suddenly the Master lifts his stern face, his flashing eyes full upon them: "Cast the first stone—he who hath himself no sin!" The abashed elders slink away; the younger follow, awe smitten. And the Master, stooping, rewrites: *Spirit Baseness More Than Body Passion Brings Divine Condemnation.*

That a smug self righteousness snarling at fellow sinner, "Stand off by yourself, for I am holier than you!" is an acrid smoke in God's nostrils (Isaiah 65:5)—this is a most dramatic message from God's own Word. For though body passion blights, spirit baseness is utter condemnation before God. A mighty message for the Pharisee!

2. "I Am the Light of the World." Verse 12.

Pālin oun autois elalehsen Iehsous legohn, Egoḥ eimi to phōs tou kosmou, Again then Jesus spake to them, saying, I am the Light of the world; *ho akolouthōn moi ou meh peripatehseḥ en-toḥ skotia*, the one following me shall not (double negative) walk about in darkness, *all' eksei to phōs tehs zohehs*, but shall have the light of life.

A vivid introduction for this sermon will be on the "I Am's" of Jesus. *Egoḥ eimi ho artos tehs zohehs*, I am the bread of life. *Egoḥ eimi heh hodos . . . Egoḥ eimi heh aletheia . . . Egoḥ eimi heh goheh*, I am the way . . . I am the truth . . . I am the life. *Basileus eimi egoḥ*, A king am I. Then the Discussion. And the Theme, *Christ the Light of the World*, will prove both poetic and practical, both scholarly and spiritual. Light cometh from afar into our world of darkness, bringing blessings manifold. Light vivifies, energizes, fructifies; Light reveals, informs animates; Light beautifies, inspires, glorifies. And just so came Jesus Christ from God, the Eternal Father, *Who Is Light*, to be the Light of the World indeed. The parallel proves inspiring! And then the Lesson: "Ye are the light of the world"—*Keep on Shining!*

3. Knowing Christ, Men Know God. Verse 19.

Ei eme ehdeite, kai ton Patera mou an ehdeite, If you knew me, you would know my Father also. Spoken in particular to opposers who knew neither the Christ, nor the God and Father of our Lord Jesus Christ, these words implicate the general—that any man who truly knows Jesus Christ, in so knowing does know God the Father. Even as Jesus said to Philip who was appealing, *Kurie,*

deikson hehmin ton Patera, kai arkei hehmin, Lord, show us the Father and we ask no more!—*Philippe, ho heohrakohs eme, heohrake ton Patera kai pōhs su legeis, Deikson hehmin ton Patera?* Philip, the one seeing me, he hath seen the Father; how say you, then, Show us the Father? John 14:9.

Now, here is a theme which, though profoundly theological, lends itself to a most vivid and picturesque practical treatment: a treatment which will set people's subterranean mind right regarding the sublime mystery, "Christ in God and God in Christ," yet will be concrete, modern and fascinating.

All kinds of illustrations can be used. Of course there is that quaint one of the colored preacher who put the iron poker into the fire until it was white hot, and then showed that the poker was in the fire, and the fire was in the poker! But take this one: A travelled Englishman of 1865 returning from America says, "Yes, I have seen Abraham Lincoln, met him face to face, held a long conference with him. His is a heroic soul; his is an unconquerable spirit." "Well, sir," responds the great English statesman, "if you have seen Abraham Lincoln, you have seen America! For America is embodied in Lincoln; and Lincoln's spirit permeates all America." Merely a hint as to the line of treatment.

4. Imperative to Abide in Christ's Teaching. Verse 31.

Elegen oun ho Iehsous pros tous pepisteuktōtas autoḥ Ioudaious, Then said Jesus to the Jews believing him, *Ean hūmeis meinehte en toḥ logōh toḥ emōh*, If you abide in this teaching of mine, *alethiōhs mathehtai mou este*, truly my disciples are you. *Oudeis epibalōn tehn cheira autou ep' arotron, kai blepōn eis ta opisōh, euthetos estin eis tehn basileian tou Theou*, No man having put his hand to the plow, but (not and; cf. Man. Gram. 221) looking (longingly) to the things (left) behind (him), is fit for the kingdom of God. (Luke 9:62.) New converts need the pastoral appeal: Will you stick? Have you determined that, come what may, you will stand faithful? But so do all professing Christians need, now and again, the solemn admonition (Heb. 4:1): *Phobekhōmen oun meh pote kataleipomenēhs epaggelias eisēlthein eis tehn katapasin autou, dokeh tis eks hūmōhn husterēkenai*, Let us therefore be fearful lest perhaps, a promise being left of entering into his rest, any one of you should seem to have come short of it. This is the soul searching sermon theme of this text, in verse 31.

5. The Truth of Jesus Maketh Free. Verse 32.

Kai gnōhses the tehn aletheian, kai heh aletheia eleutherosai hūmas, And you shall know the truth, and the truth shall make you free.

Noblest of themes here! All truth, indeed, is emancipating, even as all lies enslave. For instance, Truth as to nature and natural law frees ignorant savages from superstition, fetish worship and hoodoo. But the truth in Jesus is greatest of emancipators. It is his Divine Truth that liberates both bodies and spirits, both minds and souls; that makes mankind truly free. For free in time and free in eternity are they, whom Jesus

maketh free! Here is a sermon theme for the greatest preaching of greatest preachers.

6. Who Commits Sin Becomes Bondservant to Sin. Verse 34.

These Jews resent at once Christ's implication that they do lack liberty. *Sperma Abraam esmen kai ouden dedouleukamen pohpote*, Seed of Abraham are we, and to no man have we ever been in bondage. *Pohs su legeis holi eleutheroi genehesthe*, How say you that we shall come to be free? (As though now enslaved!)

As a young student, I imagined that the Jews were trying to affirm the fiction, that the Israelites were not really in bondage to Rome. But, no. Christ was speaking of "the Truth." They claimed that, as children of Abraham, they had always possessed "the Truth"—never bondmen to any human error. Marvellous is Christ's retort: Truth is moral and spiritual, not intellectual. Real slavery is soul slavery. *Amehn amehn legoh humin hoti pas ho poiohn tehn hamartian doulous estin tehs hamartias*, In solemn truth I say to you, that every one who does sin, bond-servant is of the sin! You are in very truth slaves, though children of chosen Abraham.

That each consenting sinner becomes bond-servant of his sin (Remember Hawthorne's Scarlet Letter!), this is one of the most tragic of themes. But that the Son of God can bring sin-slaves out into the glorious liberty—this is the thrilling climax of that tragic theme, turned into Gospel. *Ean oun ho Huios humas eleutherohseh, ontohs eleutheroi esesthe*, If therefore the Son shall set you free, truly liberated shall you be.

7. Only the God-born Can Know God's Words. Verse 47.

Not spiritually sons of Abraham, not spiritually sons of God, but the spiritual offspring of Satan, are these Christ-hating Jews—which explains

their antagonism to God's Son. *Ho ohn ek tou Theou, ta rheimata tou Theou akouei*, The one being of God (God-rooted, God-born), the words of God he hears; *dia touto humeis ouk akouete*, this is just why you don't hear (know what I am talking about), *hoti ek tou Theou ouk este!*

God's spiritual children have spiritual insight into his word and he who finds no joy in it may well ponder whether his lack of interest in God's word may not be evidence *hoti ek tou Theou ouk estin*.

8. Before Abraham Had Being, I AM! Verse 58.

The eighth of John comes swiftly now to dramatic climax. To Christ's amazing words in verse 51 the Jews make indignant outcry, demanding whether he outranks Abraham and all the prophets, who have died? Jesus enigmatically responds, *Abraam ho patehr humohn ehgalliasato hina ideh tehn hehmeran tehn emehn, kai eiden kai echareh*. (Verse 56.) Angrily scornful they cry, "Fool! You, a youth, can never have seen ancient Abraham!" With measured solemnity Jesus replies *Amehn Amehn legoh humin, prin Abraam genesthai Egoh Eimi*, Before Abraham had any being, I AM. Furiously they rush for stones to kill him. But their eyes are holden; he passes through invisibly—to them inexplicably—and they are left, weapons in hand, gazing helplessly at empty air.

What now is the great sermon theme of yon dramatic episode? This: That the Son of Man is the Eternal Son of God—with all which this sublime fact involves. We perceive his *Eternality* Consciousness. We perceive his Deity Self-consciousness. Knowing that the inmost thought of Jesus is the standard of perfect truth, we know that this Jesus of Nazareth is "the Living God . . . He who was manifested in the flesh." I Tim. 3:15, 16.

And thus John eighth closes full with the Eternal Gospel of God's Son.

Man's Deepest Need

THE REV. PROF. PAUL H. ROTH, D.D.

DR. ROTH THROUGH ANOTHER'S EYES

Dr. Roy L. Smith, in his recent compilation, "Minneapolis Preaching," says of our contributing Editor, Prof. Roth, "Dr. Roth is the only contributor to this volume not in the active pastorate. As Professor of Historical Theology in the Northwestern Theological Seminary, however, he is one of the most popular preachers in the Lutheran communion in the Northwest. Because he represents Lutheran scholarship and Christian zeal in such a splendid way, he was chosen to represent that denomination in this volume. For nineteen years he has served the educational interests of the denomination and for eight years has occupied his present position. His previous school experience was in the Chicago Theological Seminary and the Northwestern Seminary of Minneapolis. Besides serving on many committees and commissions within the denomination and writing widely for the religious and educational press, Dr. Roth has given much time to the pulpits of various branches of the Lutheran Church in the Northwest, and is one of the best known preachers of that denomination. He holds two degrees—A.B. and D.D."



There is little doubt that Psalm 51 has been used by the Church in song and prayer more often than any other psalm. For hundreds of years in the Greek and Roman communions the "Miserere" has had its place in the most solemn services.

Protestants too have found that nothing can equal it for its ends. Masters of all schools have expended upon its musical setting the riches of their genius. Most significant of all, men and women of all times and places have here found

words that expressed the deepest needs and feelings of their hearts better than any that they could devise.

Savonarola wrote his thoughts on this psalm the day before he was led to martyrdom, his body racked, his right hand with cruel mercy left whole to sign a recantation. Thomas More said this Psalm, always his favorite prayer, before he laid down his head and received the fatal stroke. John Bunyan again and again used this Psalm in his quest for God's favor. Carey chose the first and second verses as the text of his funeral sermon, Have mercy upon me, O God, after thy great goodness: according to the multitude of Thy mercies do away mine offences. Wash me thoroughly from my wickedness, and cleanse me from my sin. Shakespeare makes reference to it in a poignant moment in Hamlet. Henry Martyn in dark days placed his "hope and trust" in the words, "Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow." And so one might go on and on and yet tell but a little part of what this Psalm has been to the hearts of men.

There is reason for this. It is the same reason that has placed in every historic liturgy that cry of stricken hearts, Kyrie eleison! Lord, have mercy! The deepest hunger of the human soul is still the hunger for righteousness, and life's essential tragedy is still the conscious lack of it. There are words in this Psalm that go to the heart of these ultimate human needs as an arrow to its mark. It is a psalm of Gethsemane, a wrestling prayer, such as David, Augustine, Paul, Luther made. Ink and paper ill convey the piercing pathos and importunity of it, but a kindred experience will recognize at once the authentic note, the cry of needy man to his Maker.

The elements of this Psalm are:

1. Prayers for forgiveness, based upon the known mercy of God.
2. Confession of sin, which is both a condition and actual, and which is ultimately against God and God only.
3. Prayer for spiritual renewal.
4. A vow of thanksgiving in word and act.
5. A prayer of intercession for the people.

One notes the depth, completeness and evangelical character of this Psalm.

Verses 1 and 2 are a *prayer for mercy and forgiveness*. (*Mecheh*), blot out, as the wind blows away the clouds, or as writing is erased. So the penitent will have his sins dealt with, utterly removed. (*Kabbesehni*), wash me. The verb signifies the kind of washing that is done by rubbing. Sin is no light, superficial stain. And there is added the form here, whose sense, though not construction, is conveyed by "thoroughly." It is a hard, careful, thorough washing that is needed to cleanse anything that so dire a pollution as sin has defiled.

Verses 3 and 4 are a *confession of sin*. For my transgressions I know (or am conscious of), instead of "acknowledge" (*edha*). And my sin is always present to me, the great thorn in the bosom, forbidding rest or peace. Such a feeling sees sin as it

essentially is, as sin against God Himself and God alone in Whom all men and things have their centre and subsistence. In such a view sin stands in its true light. "That thou mightest be justified when thou speakest, and be clear when thou judgest." The connection and meaning are: The Psalmist confesses that his sin is against God alone and agrees that God is entirely justified and clearly right in condemning him and his sin. He has no excuse or subterfuge. "Nothing in my hand I bring." The sinner also by such a confession gives public witness to the justice of Jehovah.

Verses 5 and 6, *Behold in iniquity was I brought forth*, and in sin did my mother conceive me. This is a confession of inherited sinfulness, of present sinful state, in verse 6 counterpoised by the Divine desire that man should be righteous, with the implication that God alone can cope with a condition so radical. That the sinful state precedes sinful acts is so apparent as to be a truism, and that the underlying condition rather than the manifestations of the condition should be the point of attack seems equally obvious. It is hard thus to agree with those who think that since this is about the only Old Testament passage where hereditary sin is clearly named, the conception lay outside the Hebrew writers' knowledge. The words are most clear, they are in the right place in this prayer, and they accord with its psychology. There is a terrible pathos in these words which will be realized only by those who have learned to know by struggling with it how deep-rooted and real sin is.

Verses 7 to 12. *Prayer for Forgiveness and Renewal*. The pearl of great price is the assured forgiveness of sins. Oh, purge me with hyssop, and I shall be clean: Wash me and I shall be whiter than snow. As a leper, or one unclean, is purged by the blood or water sprinkled by a handful of hyssop branches and may return to the congregation, pure, so restore me to Thy favor. Very many times I have heard the words, among the most moving in the Old Testament, it has seemed to me, sung after the preaching of the sermon, and they have always appealed to me as a perfect closing prayer after a good message from the Word. I refer to the prayer in verses 10-12: Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Corrections in detail will help to accuracy and add meanings to this beautiful prayer. A "right" spirit is better rendered, a steadfast (*nachon*) spirit, probably a spirit well assured of God's favor. "Free spirit" is translated by some "the princely spirit." (*Ruach nedhivah*.) Preferable I think is the rendering "a spirit of willingness." The reference is not to the Holy Spirit; the prayer is rather that God will uphold the suppliant by imparting to him a spirit that wills and desires the accomplishment of God's good will.

Verses 13 to 17 are a *Vow of Thanksgiving*. The pardoned sinner, restored to favor, will bear witness to sinners of the wonderful grace that has

visited him; in this way he will thank the merciful God in a way most acceptable to Him, the return of other sinners to beseech the same powerful grace. He prays to be delivered from (*damium*), which can mean the blood of murder as well as blood-guiltiness and bloodshed. No man's tongue can "sing aloud" of God's righteousness while guilt of wrong to a brother still oppresses him. The words "O Lord, open thou my lips, and my mouth shall show forth thy praise" are sung or said every Sunday in thousands of churches, and are a prayer most notably answered when in the Reformation after centuries during which the people were not allowed to sing in Church the heritage of song was restored and the refound Gospel fairly sang its way over Europe.

Wonderful is the insight which sees under the ritual offerings that which God really desires. If God delighted in sacrifices the suppliant would

bring them, whole-burnt offerings God does not desire.

The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, thou wilt not despise.

And into some measure of this experience every normal soul will enter. It is possible so to enter into the glorious liberty of the children of God as to face life as more than conqueror. The Church has known many happy men. But the experience embodied in these words has gone before, and it will always go along. A man will never out-grow this Psalm.

The last two verses, 18 and 19, turn from the suppliant's own case to intercession for Zion and Jerusalem. *God's grace is besought for Church and people*, the deeper blessing also in their case is besought which will enable them to bring devoted hearts along with the ritual sacrifices.

Sermons

How to Keep Lent

Morning (Quinquagesima Sunday) March 2

The Rev. R. B. Peery, Ph.D.

"Sanctify a fast: call a solemn assembly."—Joel 1:14.

Again we have come face to face with the sacred Lenten Fast. It comprises the forty days beginning with Ash Wednesday, and ending with the Saturday before Easter. The word *Lent* means *spring*; and the season is so named because it always falls in the springtime. Its length is fixed in remembrance of Christ's forty-day fast and temptation in the wilderness.

The purpose of the Lenten fast is to commemorate the sufferings and death of our blessed Lord; and thereby quicken our love, loyalty, and devotion to Him. By leading us to meditate anew upon His Passion, it aims to create in us hearty penitence and sorrow for sin, and a deeper hungering and thirsting after righteousness and holiness of heart and life. It endeavors to bring us into closer fellowship with our Divine Redeemer, truer consecration to Him, and greater zeal in His service. It is the particular season for the strengthening and development of the spiritual life, the cultivation of the Christian graces, and the building of stronger Christian character.

The History of Lent

The observance of the lenten fast dates back to the very beginning of the Christian church, and is participated in by three-fourths of all the followers of Christ in the world today; although the manner of its keeping has always varied in different times and places. The church has always delighted in setting apart a time in which reverently to contemplate the coming of the great religious festivals, and to prepare for their fitting celebration. At first only one day was given to Lent; then two days, then three? In the third

century the period was lengthened to six days; and in the fourth century it was given its present duration of forty days, exclusive of Sundays. In the seventh century Gregory the Great formally established Lent as a universal fast for Christendom.

In the old Catholic Church all games and festivals were suspended at this season; no sentences were pronounced on law-breakers; and in some places the courts adjourned until after Easter. An essential element in the observance was fasting: a refraining entirely from eating certain kinds of food, and a limiting of the consumption of all foods, for the time being.

The Reformers wisely retained the Lenten Season, while changing in some measure the manner of its observance. They discouraged too rigid fasting, as likely to work bodily harm; and emphasized the spiritual side of the observance. At the same time, they recognized the benefits accruing from a moderate degree of fasting, when practised in the right spirit; just as Christ contemplated it by His followers (Matt. 6:16-18; 9:15); and as the Apostolic Church did actually engage in it (Acts 14:23). So we find it right and proper that Christians should keep the lenten fast.

The Right Manner of Observing It

What then is the most profitable method of keeping Lent? How may we best realize its much-needed and very helpful aims and purposes?

1. We should seriously examine our own hearts and lives; and discover whether or not we are honestly striving to walk in the footsteps of our blessed Master. We should seek sincere penitence and sorrow for sin; leading to humble confession, and prayer for the divine pardon. We should firmly resolve henceforth to forsake all sin and evil; to live closer to God; and more in harmony with His will. We should also spend much time in prayer, seeking communion and fellowship with Him.

2. We should be diligent in the reading and study of God's Holy Word, and in daily meditation thereon. The Book should be often in our hands, and much time should be given to its perusal. Regular and faithful attendance upon all the services

of the church will also be found very helpful. It is the custom in many churches now to hold Lenten services on Wednesday and Friday evenings during the season; and also one special service each day during Passion Week. Christian people ought to attend just as many of these special services as possible, in addition to the regular services of God's House.

3. The practice of self-denial and charity at this time may be made a veritable means of grace. The expression of the mind of Christ in liberal gifts to needy causes, and especially to the poor and suffering, is very fitting in this season set apart to commemorate our Saviour's suffering and death in our behalf. At this very time millions of our fellowmen in China and in some European countries are suffering for the bare necessities of life, and some of them are actually starving; your Christ-like charity may meet and supply their need. Many in our own land are out of employment and in want. Every heart should be sympathetic and every purse open at this time of willing self-denial. Thus we will be imitating our Lord Himself, and will receive great blessing on our own heads; for did He not say, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me?"

Detachment From the World

In order to realize the largest benefit of the keeping of Lent, a certain amount of detachment from the world is absolutely necessary. If we allow our minds to be too much occupied with business and pleasure, the full spiritual purpose of the sacred season cannot be accomplished. "The world is too much with us: soon or late, getting and spending, we lay waste our powers." Christian graces are not developed, and the spiritual life is not quickened and strengthened, in an atmosphere heavily surcharged with the cares and anxieties of this world. Therefore we are called upon to detach ourselves in some measure from

the world: to refrain from pleasures and amusements of social life; that we may have more time and a better spirit in which to give ourselves to meditation and prayer. The sympathetic Christian will not want to attend bridge parties, dances, public dinners, theatres, etc., in this solemn season, redolent with the great sacrifices of his Saviour. During the World War some French officials on business in Washington were invited to an evening party; and when they came and greeted the hostess she said "I will find partners for you to dance with"; to which they fittingly replied, "*Madam, France does not dance when her sons are dying.*"

But bodily fasting, refraining from social amusements, etc., are helpful only in so far as they enable us to come apart from the busy throng, and accomplish the high spiritual purposes of this season. If they do not lead to self-examination, prayer, meditation on the Word, attendance on the services of the sanctuary, and a real growth in grace, then the observance of these outward things is mere sham and hypocrisy. That man or woman who refuses to confess Christ, or try to follow Him, had better forget all about Lent. Our Heavenly Father wants no external show of religion without a corresponding inward reality.

"To show a heart grief-rent,
To starve thy sin, not bin—
And that's to keep thy lent."

The Way of Reconciliation

Evening (Quinquagesima Sunday) March 2.

The Rev. Paul R. Kirts

Isaiah 6:1-8.

The text is one of the most familiar passages in the Bible, yet it seems to scorn commentary and to defy analysis. But let us draw near to this wonderful vision of Isaiah as if we were treading on holy ground and try to translate its moving poetry into the everyday language of the average man.

The essentials of the picture which the imagination shall draw for us are a temple and an altar. The sight of "the Lord sitting on a throne" was significant to Isaiah in the light of the loose religious practices of the times. Two classes of people came into the courts of Solomon's Temple which was then at the zenith of its splendor—the rulers and the merchants. Both groups were corrupt. The nobles were oppressing the people and the merchants were profiteering.

Not only were the people perverted: the priests also were tainted with evil. The congregation witnessed them perform the sacrifices and enjoyed the smell of the incense as it filled the air. Then when the ceremonies were over and the priests had retired behind the scenes to gorge themselves with the meat of the sacrifice, the nobles and rulers went out to resume their greed, their oppression, and their shameless lust. Quite probably the young man Isaiah himself may have been subject to this same religious temper of his times.

The Vision

Isaiah describes the temple in the vision that he saw in the terms of the Jerusalem Temple which was its symbol. The Temple of Solomon furnished Isaiah not only with the framework of his vision, but also with the platform from which he saw it. For it was in the Temple that Uzziah had disobeyed God and had brought condemnation upon himself. It was in the Temple that the prophet's conscience had been aroused, and where the conscience is most aroused there is the vision of God to be expected.

In imagination we transport ourselves to Solomon's Temple. The morning sacrifice is over, the priest has mysteriously passed into the holy place and has returned to dismiss the people. Most of the congregation depart at once. Finally all leave but one. Isaiah remains in the court facing the wall which veils the altar from sight. Probably it was while brooding over Uzziah's judgment at the scene of its occurrence and while reflecting upon the farce of worship which these rulers and nobles had just enacted that Isaiah beheld his vision.

Yet the truth which the vision contained was too expansive for the narrow limits of the Temple. The wall vanished and all beyond was glorified. There was visible to him only a throne and a court—the palace of God in heaven.

Above the throne were ranged the seraphim, those heavenly courtiers about which we know so little. Their name tells us something of their nature; they are "burners," the bright and blessed

attendants on the Throne. The description of them here is slight; nowhere else in Scripture are they mentioned. They are all wings and voice, perfect in readiness both to serve and to praise. They have three pairs of wings; as someone has quaintly said, "They covered their bodies that they might not be seen and their eyes that they might not see," so awful was the environment in which they had their being.

These heavenly courtiers were doing two things: worshipping and working. Are there not these two sides to our religious experience—the passive side and the active side? How well these two aspects of the Christian life are illustrated by two books of the Bible: The Psalms and The Proverbs! The one is the great hymn book of the Church and represents the worship side; the other is a book of everyday practical precepts for wash-day Monday.

Listen to their chant; they are singing about two elements in the character of God; his purity and his power. "Holy, holy, holy" they sang. The root meaning of holiness is separation. God is the incomparable, the unapproachable, the utter contrast of man. He is the exalted and sublime.

Jehovah is the God of power; the Lord of hosts, who went before the armies of Israel. His power is still almighty; however, it manifests itself not in war, but in the ways of peace.

These two attributes, his power and his purity, sang the heavenly choir, are shown in the world: "The whole earth is full of his glory." Those who have the eyes to see the glory of God in the earth can behold it. A man who went on his vacation to Niagara Falls returned from that gigantic spectacle of nature convinced beyond doubt that God is in his world. But we do not need to go to Niagara to see the beauty of the Lord in the things that he has made. Pluck a flower from the crannied wall, as did Tennyson, and you will find a loveliness and a mystery that to the sensitive and reverent soul speaks of God. Joyce Kilmer could see the glory of the Creator all about him:

Poems are made by fools like me,
But only God can make a tree.

The Knowledge of Sin

But at the sound of the seraphic song the heart of Isaiah was heavy. At the vision of the All-Powerful and the All-Pure he was terrified at the weakness and impurity in his own life. In the awful white light of Truth he saw the blemishes of his own soul. When the heavenly choir sang: "Holy, holy, holy," he declared with anguish of spirit, "Unclean, unclean, unclean!" When we see God, we see our own sin.

Isaiah knew what his sin was—the sin of the lips. No man beholds sin in the abstract; it is always a special form. In the case of Isaiah, it may have been a rash word in an unguarded moment. Or it may have been his own sinful silence, remaining silent when he ought to have been outspoken against the sin of the people. He also felt the burden of the sin of his community—"because I am a man of unclean lips, and I dwell in the midst of people of unclean lips." The lips

give expression to the soul and what the lips speak is but the fulness of the heart, and so is the index to the disposition and character. "The lips are, as it were, the blossom of a man."

Forgiveness

The beginning of the way of reconciliation with God is the knowledge of sin, and the end of the way is the forgiveness of sins. In Isaiah's terror one of the seraphim flew to him, "having a live coal in his hand, which he had taken with the tongs from off the altar," and touched his lips with it, and silenced the prophet's fears by the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven."

God has strong consolations ready for the contrite. No sooner had Isaiah cried out, "Woe is me!" than the seraph said, "Thy sins are forgiven;" immediately upon his confession, "I am a man of unclean lips," the live coal was applied to the offending members.

Forgiveness of sins is impossible without sacrifice. The glowing stone was taken from off the altar of sacrifice, but it was not a sacrifice under the old covenant. There was no victim slain, no blood sprinkled. An altar is only parenthetically suggested, and then in its simplest form. This altar is a hearth on which a divine fire continually burns. Isaiah was not satisfied with the sacrifice of a victim on a distant altar. He felt that fire visit the very threshold of his nature, penetrate to the seat and center of his sin, and consume his guilt. The whole procedure partakes of the new covenant where Christ comes into immediate relation with the soul of the repentant sinner. The glowing stone was applied by word and sacrament and was appropriated to Isaiah by faith.

Commissioned for Service

There are two aspects of the way of reconciliation: the recognition of sin and the experience of purging. Cleansed of his sin, Isaiah stood in the Temple before the Lord. But God was not ready to dismiss him. The young man had been saved, or salvaged, as when a ship that has suffered an accident is reconditioned. But before the ship can be useful it must be recommissioned and sent out with cargo again.

God commissioned Isaiah: "Whom shall I send, and who will go for us?" The change from the singular to the plural form of the personal pronoun in this word of commission is full of meaning. Some have seen here the beginning of the doctrine of the Trinity. However that may be, we do understand that God is not subject to caprice, but that he acts according to a plan. When God chooses a man to go on a mission for him, he counsels with himself. He will choose a well-accomplished messenger to be his prophet.

Eagerly Isaiah answered, "Here am I; send me." We are reminded of the founder of the Salvation Army, who, as a young pawnbroker's clerk in London experiencing the forgiveness of God through Jesus Christ, said, "I am saved to save." His whole life was dominated by that motto.

All of us do not have the genius to found a religious movement that William Booth set going

in the world. God is not asking that of us. All that he expects of us redeemed men and women is to answer his call to service *where we are*, gladly and willingly.

Blessed are they that have seen the vision;

The Sacrament

Morning (First Sunday in Lent, Invocavit) March 9

The Rev. Chas. W. Anderson, D.D.

1 Tim. 3:16.

Our Bible has come down to us through the great languages of the nations. It started on the broad stream of the Hebrew, and on through the limpid Greek, and then out into the sonorous, moving Latin.

We read of the Hebrew Bible (which perhaps the Saviour read) the Septuagint; which was also existing when He was here on the earth, and then of the Vulgate; which appeared four hundred years after He had ascended to glory.

That Latin Vulgate used a word which is direct from the life of the old Roman people. It translates the word "mystery" in 1 Tim. 3:16, as "sacramentum" from whence we get our word sacrament.

What meant this term? Well, sacrament was the ancient Roman oath of allegiance which the soldier swore when he enlisted in the ranks of the army, and which he renewed every first of March pledging continued fidelity to his emperor and country.

We, too, are soldiers. Soldiers of God fighting the good fight of faith. When we enlisted under the banner of King Jesus we vowed to be faithful to Him. And, as we draw near to this sacrament, we will surely pledge once more our devotion to our Lord and Master.

What Did the Old-Time Soldier Do?

1. *He solemnly vowed to be true to his country.* Did this mean the mighty empire of Rome stretched from sea to sea? Was it the whole world which at that time lay submissive to the control of the ruling spirit on the Seven Hills?

Perhaps to that Roman soldier, it was not the vast territory "o'er land and sea" over which great Caesar ruled which he called his country.

It were rather sunny Italy, with its mountains and valleys; forests and streams; its olive-groves, and wide-spreading fields.

This was *his* country! It was *Patria*, the land of his fathers; the homeland. What the Germans today call the Father-land, and the British the Mother-land.

Out on the sunny sea one July 4th, I heard the passengers singing:

"My native country thee,
Land of the noble, free,
Thy name I love."

Ah, yes,

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land!"

We love the land of our birth!

blessed are they that have felt it disclosing their own sins; blessed are they whose hearts have been purged. But most blessed of all are they who, educated by all these experiences, have taken as the motto of their lives, "Here am I; send me."

And now we are Christians, and are citizens of another country, that is heavenly.

"I'm but a stranger here,
Heaven is my home."

So, as we draw near to this, the Lord's Table, let us again resolve that we will be true to that heavenly country where Jesus dwells, and where we hope to live eternally.

What Did the Old-Time Warrior Do?

2. *He pledged himself to be true to his companions.* The word companion comes from two Latin words: "Cum" and "Panis." "Cum" means "together." "Panis" means "bread."

So the word companion came to mean "one who had broken bread with him; with whom he had supped" it may be after some bloody battle strife; or bivouacking on the plains; or resting in the passes of the mountains.

Aye, in various lands, and under differing conditions, they had eaten bread together, and in the breaking and eating of bread had covenanted comradeship.

Jesus was often breaking bread and eating it with His companions. Thrice in the gospels we read the expression:

"He took bread, and blessed it, and brake it." (Matt. 14:19, 15:36; Luke 24:30.) and in each case "they did eat of the bread offered."

And then that "broken bread" became significant of a deep truth. Jesus lead them out—and will us, too—into the profound meaning of the term, for it is found to be solemnly symbolical of His atoning sacrifice on the Cross.

Here it is: "This is my body which is given for you." (Luke 22:19.) "This is my body." (Matt. 26:26.) "The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16.)

So *sacrament* comes to mean the breaking of bread in holy company, and by eating "the body of Christ" we are bound together in a blessed, sacred fellowship. We are brothers in arms for the Lord.

In Grayfriars Church yard in Edinburgh, lies the gravestone on which in the long ago the followers of Christ made a solemn compact with God, and signed it with their own blood. And as they came out of that old burying-place they understood, as never before, that they were companions in a spiritual unbreakable contract.

In a moment we shall eat and drink in one another's presence, and with the watchful eye of our God upon us. Surely such a thought ought to bind us together in an exceeding awesome fashion. Will we not vow then:

I will be true. For there
Are those who trust me.

What Did That Ancient Fighting-Man Do?

3. *He gave his word of honor to be true to his commander.*

Now the commander-in-chief of the hosts of Rome was "Imperator," the Emperor himself, who led forth the legions of war to battle.

When I was a lad in school, in England, we had an almost life-size painting on the wall of the schoolroom. It was a picture of Julius Caesar leaping from the galley into the water near the shore of Britain, and calling for his troops to follow after; and after him they were coming, a surging company.

We have a Prince Leader; even Jesus. He is the Commander of the Hosts of God. To Him we have sworn to be faithful. Shall we not be so?

One day, outside the city gate of Jerusalem, a howling mob dragged the man *Stephen*. There they set upon him with one accord, and stoned him to death. But Stephen had sworn to be faithful to his Chief. *He was faithful—even unto death.*

Testing the Reality of Our Christian Experience

Evening (Second Sunday in Lent, Invocavit) March 9

The Rev. Cecil E. Haworth

"Hereby we know that we know Him. 1 John 2:5b (And others.)"

This is the day of objective tests. Practically everything in modern life can be tested and standardized. Our motor cars are tested and rated at so many horsepower; our milk is tested and we are told that it contains so many bacteria; our children are tested and classified according to intelligence, interest and ability. And in the main these tests have been helpful. They have standardized our motors, made milk safe for the home, and revealed special aptitudes in our children.

Would a test of the reality of our religion be equally helpful? What might be devised as a touchstone of spirituality, a test to determine the effectiveness of our faith?

Various tests have been used in the history of Christianity. Paul set up one when he said, "If anyone should preach unto you any gospel other than that which we preached unto you, let him be anathema." (Gal. 1:8.) Luther, in the sixteenth century, was judged by another criterion which the Catholic Church had originated. In more recent times each of our denominations has drawn up standards by which the fitness of any individual to enter the fellowship of the church is determined. But these were used largely to exclude rather than stimulate individual inquiry as to the present condition of one's own personal life. Could we find a test or series of tests whereby we might examine our own religious life with a view to deepening and broadening our Christian experience?

Such criteria are to be found in the brief but illuminating First Epistle of John. Someone has

And now as we draw near to this opportunity of eating and drinking in commemoration of our Lord's death, ought we not again pledge solemnly to ourselves to be faithful unto Him; even unto death.

A young missionary, out in Central Africa, was attacked by a party of cannibals. He had in his possession a rifle with ten chambers all loaded. As the band of murderers drew near, his mind and heart moved quickly, and he calmly concluded he would do more harm for Christ's cause by fighting than by yielding his life.

So, when it was all over, they found the Winchester rifle by the side of his dead body, its ten chambers untouched. *Faithful even unto death!*

"See, the feast of love is spread,
Drink the wine, and break the bread;
Sweet memorials—till the Lord
Call us round His heavenly board;
Some from earth, from glory some,
Severed only, 'Till He come'."

"This sacrament from Thee I take
O Blessed Lord Divine,
And my whole heart and soul I stake
To truly be thine own."

compared the structure of this epistle to the weaving in a rug: a thought that appears on the surface for a time disappears only to reappear a bit later. Whatever other objects John had in mind in writing, it is evident that in the course of the epistle he gives a series of standards by which his hearers could examine themselves and could ascertain the extent to which the spirit and ideals of Christ has permeated their lives.

The first test which John gives is that found in 1:7, "If we walk in the light as He is in the light we have fellowship with one another." Perhaps a literal translation of the Greek verbs makes more evident the thought: "If we are walking in the light as He is in the light, it is *our habit* to have fellowship with one another." This is the *social* test of our Christianity. Do we enjoy and seek the companionship of other Christians, or do we really *enjoy* more being with those who are not followers of Jesus? It is not a question of whether we do business with non-Christians, or whether we may at times associate ourselves with those of lower character in order to help them, but the point is, where do we find our real joy? It is well to bring to mind the words of St. Augustine, "Not what one knows or says decides, but what one loves." This subterranean love that reveals our real fellowship discloses also whether "we are in the light as He is in the light." What do our *social desires* reveal of the reality of our Christian experience?

The second test is startling to contemplate: "Hereby we know that we know Him if we are keeping His commandments." (2:3.) This *moral* test is amazing in magnitude. If it had been qualified by specifying one or two commandments it would seem easier, but we are asked if we are keeping (all) his commandments! Immediately a number flash through our minds: "A new commandment I give unto you, that ye love one another;" "Love your enemies;" "Thou shalt love

the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" "Abide in me;" "Go ye into all the world and preach the gospel unto every creature;" "Lay not up for yourselves treasures on earth . . . but lay up treasures in heaven;" "But woe unto you, for ye tithe mint and rue and every herb and pass over *justice* and the *love of God*: these ought ye to have done, and not to leave the other undone;" "Be ye perfect even as your Father in heaven is perfect." These are only a few of our Lord's commandments expressed or intimated, but they cause us to reflect upon our present status as relates to these explicit statements of the Great Teacher. "Hereby we know that we know Him, if we are keeping His commandments." It would indeed be helpful to sit down in the quiet of our own thought and read through the gospels, seeking to find His commandments and His moral requirements of His followers.

We are given next the test of our affections or attachment: "Love not the world, neither the things of the world. If any man is loving the world the love of the Father is not in him." (2:15.) One might spend much thought on the meaning of "the world," but it is clear than in general John has in mind those things that interfere with or are opposed to the Father's purpose in the life. I believe Hugh Black has defined "the world" as anything that stands between one and one's better self. Many illustrations might be given to further illumine the far-reaching effects of such a test. For instance, there is an actual instance where a father is very careful to see that his children receive no heretical teachings along religious lines, yet he reads and encourages his boys to read a story magazine which is positively immoral and anti-christian in its outlook and teachings. The father's mental beliefs may be correct, but his "loves" surely lead him astray. He may give mental assent to theological dictums but he still *loves the world*. More startling illustrations might be given of the extent to which this test of one's *loves* is applicable, but each must apply it to his own life. Are there loves in my life that prevent the realization of the Father's highest purposes in me? Then the "love of the Father" is not in me.

There are a number of verses in this epistle which indicate an intellectual test. In 5:1 we read, "Whosoever is believing that Jesus is the Christ has been begotten of God," and in 5:4 and 5, "Whatsoever is begotten of God overcometh the world; and who is he that overcometh the world but he that believeth that Jesus is the Son of God." It is not a new observation that one's attitude toward Christ is indicative of the whole set of his soul. When the philosophy of life is wrong the general direction of a life cannot be right. It would be commonplace, were it not so vital, to say that in order for one's philosophy to be right he must think rightly of Christ. It is one of the most severe of tests to ask, "What think ye of Christ?" Our Christian experience certainly isn't as deep as it might be until we have rightly placed Christ in our system of thinking and have

made a determined re-organization of life along His lines. One of the pathetic experiences of modern Christianity is to see individuals whose loyalty is centered in Him but whose intellect has not joined in the search for truth.

The last test appears in the personal realm. "And hereby we know that He abideth in us by the Spirit which He gave us." (3:24b; see also 4:13 and 5:7.) This *mystical* test is the one probably most frequently propounded by Christian workers to doubtful followers: "Is Christ your personal Saviour? Do you have God in your heart? Are you saved?" And in answer a chorus of voices respond from all nations and colors, from all levels of humanity, from all ages: "We know Him whom we have believed." The central passion of the Master was that men might know God in an intimate, personal way; but it was not until He had gone and the disciples were thrown on their own resources that they had an experience of God for themselves (see Acts 2). Of course, His teachings and attitudes had prepared them with a background of knowledge but it was not until after the experience of Pentecost that they became the flaming messengers of whom we read in Acts. "Hereby we know that He abideth in us, by the Spirit which He gave us."

Now, as we review these criteria: the social, the moral, the test of the affections, the intellectual, and the mystical, we begin to realize the balance and wholesomeness of John's viewpoint. Doubtless many anathemas have been hurled at Christian brothers and groups of followers have been tossed about in a sea of bitterness because someone has singled out *one* of these tests and insisted that it alone was an adequate test. One is reminded of the five blind men who went to see an elephant for the first time. When they returned their friends inquired as to what an elephant looked like. One replied, "An elephant is like a rope;" (he had gotten hold of the tail) another replied, "An elephant is like a tree;" (he had found its leg) a third replied, "An elephant is like a wall;" (he had run against its side); a fourth one who had gotten hold of its trunk, thought an elephant similar to a serpent, and the fifth found a tusk and described it as a crowbar. Each one had taken hold of only one small part and had thought that small part to be the entire elephant. So it is frequently with us in our religious life; we find one truth quite acceptable to our disposition and liking and think we have all there is to be had. But any one test by itself is not complete. It requires the others to make a whole.

There are groups in present-day Christianity who are saying, "Teach people the truth about God and Christ and correct knowledge will insure a right life." There are others who emphasize the ethical content of the Christian message; their principal objective is to secure moral conduct. There is another group whose principal passion is to obtain personal commitment and loyalty to Christ. With these groups in mind we turn again to St. John who gives us these three and at least two others; here is no emphasis on any one but rather a balanced standard.

It is one of the regrettable tragedies of the Christian church that one department of a life has been Christianized while the other departments have remained as pagan as ever. If we take John's tests, not as a barricade from which to hurl denunciations at others, but rather as a means to examine our own lives, this difficulty will be overcome. What searching questions come to us from these verses! What do my social desires reveal of my inner life? What does my moral conduct disclose as to my walk with Christ? Are my loves centered in those things that lift and help and purify? Have I seriously thought about the application of Christ as the way the truth and the life to my philosophy? Do I have a warm personal experience of Him as the Lord and Master of my life? We have not arrived at the stature of the fullness of Christ unless we can answer yes to each of these vital questions. And even in case we can answer in the affirmative, there remains much of growth and development for each of us along all the lines suggested.

One of the large Neighborhood Houses in an eastern city which has daily contact with several

hundred boys and girls, noticed that the attitudes and ideals of the young people were being only very slightly influenced by the Neighborhood House. An investigation revealed many other sources of influence in the environment. They were attending frequently a nearby five-cent movie; the only literature available at home was in most cases a tabloid newspaper; they associated on the streets with criminally-minded elders; their homes, if not negative in character training, were at least not positively helpful. After such a survey it became evident why the Neighborhood House had not influenced the boys and girls more: not one factor in an environment builds character but each contributes.

It is not greatly different in our religious life; all sources contribute. If our lives are to be balanced and well-rounded, they must be tested from various viewpoints. We are a composite of social desires, of affections, of intellectual activities, of moral decisions, and of personal loyalties. If we are to be truly Christian each of these must be brought into harmony with Christian truth. "Hereby we know that we know Him."

A Peculiar People

*Morning (Second Sunday in Lent, Reminiscere),
March 16*

The Rev. Chas. H. Nabors, D.D.

In the second chapter of Peter's first epistle, the ninth and tenth verses contain a glorious statement of the consecration required by all men and women who love the Lord Jesus Christ. Four significant phrases are combined by the apostle to describe the high estate unto which Christians are called: "a chosen generation, a royal priesthood, an holy nation, a peculiar people." With the last designation, "a peculiar people," we shall concern ourselves in this study.

Towards the particular thing mentioned in this phrase, "Peculiarity," there are three attitudes which people are inclined to take. There are those who hate being called peculiar. This is the attitude of the child. He wants to be like others. He weeps and runs away when he is considered different. There are those who like being called peculiar. This is the attitude of the resident of the Bohemian section of Greenwich Village. To be peculiar is his biggest stock in trade. He wants to pose as unlike other men in dress, in habit, and in thought. There are those who love truth and hate evil so much that they are indifferent to much of the community thought and are not greatly concerned whether or not they are considered peculiar.

What makes people peculiar? The child uses the term quite often. Running home from school, the little girl says of a person seen today, "She is so peculiar!" And why? Questions reveal the fact that the peculiarity may lie in the fact of some deformity, a physical defect which made the person different from others in the schoolroom. God's people are not peculiar in such sense. Instead of being deformed and crippled, they are the

only people who are not deformed. God's peculiar people are in every way fully developed. Sometimes again the school girl says: "He is peculiar!" And this time an investigation discloses the fact that she considers the boy peculiar because he is silly. He laughs at everything! He giggles all the time. He is different from the other school children. But no such element enters into the peculiarity of the people of God. They are not silly. Responsibility does not rest lightly upon their shoulders. About earnest matters they are always in earnest.

How is it that God's people are "A Peculiar People"?

Peculiar In Their Isolations

God's people are a peculiar people in their isolations. They have heard the call of the Master: "Come ye yourselves apart," and they have obeyed. They have isolated themselves from sin, because they know that sin isolates the sinner from God. God hates sin; the child of God must also hate sin. Cleaving to that which is good, he will forsake and flee from that which is evil. There are certain places where the trusting Christian will not go, because he knows the penalty one must pay to be a constant visitor in such environment. There are certain folks whom he will not receive as boon companions, because isolation from things evil means that such associations are impossible. There are certain emphases which he will not allow, because the peculiar people of God must be isolated from such emphases. Modern civilization has piled high around us all, younger and older, richer and poorer alike, a moraine of things; conveniences and comforts, facilities and luxuries, on which all of us have grown more and more dependent until life itself seems hardly worth living unless these things are close at hand when ever we want them. A New York editor compiled a table of contents of modern American life: his

list begins with autos and radios, buildings and bathrooms, furniture and furnishings, and continues indefinitely with the material externalities in which the abundance of our American life seems for the moment chiefly to consist. A shrewd observer, commenting on this table of contents, remarked that life for us has become a mail order catalogue rather than a golden treasury. God's peculiar people must be isolated from the modern stress upon things.

Isolation from evil is a personal matter. We deceive ourselves by the easy and common practice of looking at the sins of others instead of at our own. Every one who has read Pilgrim's Progress will remember that Pilgrim carried his burden on his back, which was not a very convenient place. It was where he could not see it. This represents the blinding effect of sin in the personal life. We can see the faults of other people, seldom our own. We should be startled to know what we are in contrast of what is expected of us. To see the sins of others is easy. The miser reads homilies upon the sins of the spendthrift; the spendthrifts deplore the evil in the soul of the miser. When I am preaching about the isolations which must be sought by God's peculiar people, I am preaching also to myself, and chiefly to myself. This is a special temptation of preachers—to think they are always talking about other people's sins. A peculiar people set apart by God must be isolated from evil in the world. Let the isolation begin in the individual heart of the individual Christian.

Peculiar In Their Interests

God's people are a peculiar people not only in their isolations, but also in their interests. Men are the expression of the totality of their interests. Max Beerbohm was speaking significantly when he said: "You cannot make a man by standing a sheep on its hind legs. But by standing a flock of sheep in that position you can make a crowd of men." But not God's men, His peculiar people! Their interests are never narrow. No Christian can be narrow in his viewpoint or outlook upon life.

Impossible to be narrow and stand beside diminutive Paul as his weak eyes look over the continents and glimpse the progress of religion to the frontiers of far-distant nations! Impossible to be narrow, and hold fellowship with aged John on Patmos as the shadows roll away to let him see the glory of a reborn world! Impossible to be narrow and enter into the experience of prejudiced Peter as the scales drop from his eyes on the flat roof of old Joppa! Impossible to be narrow and know the inner meaning of the Gospel which Christ brought into the world to break down barriers of race, sex, society and distance! In their interests the people of God are as broad in their vision as the Master who stood on a little hill in Galilee and looked to the farthest confines of the sinning world.

But breadth in interest does not of necessity imply bigness. Briefly, the English essayist, speaks of the fallacy of bigness. Many men think that if a thing is big enough, they must fall down before it in adoration. We boast our biggest cities,

our biggest harbor, our biggest enterprises, and even our biggest churches, and our biggest givers. One big building is a challenge to somebody else to erect a bigger one. Big ships sail the Atlantic; big engines pull big trains; men with big incomes occupy the limelight. The fallacy of bigness is not modern, but is as old as the world itself. In the morning of mankind the people were enamored of bigness and said one to another: "Let us show how big and powerful we are. We shall erect a tower that shall reach unto heaven." They succeeded; the name Babel still lives, but only as a reminder of a tragic experience in the lives of men and women who were bewitched by bigness. In his interests the child of God seeks breadth and goodness, and not merely bigness.

Breadth of interest does not always force the peculiar people of God into the spotlight. Some of them live in humble fields, doing a humble task nobly, and passing to their reward without ever having had the world tramping a path to the humble doors of their little cottage. But in their souls they were children of God, and the commonplace lives were glorified by the heart throbs in unison with the desires of God.

A commonplace life, we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky,
Makes up the commonplace day;
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings:
But dark were the world and sad our lot
If the flowers failed and the bird sang not;
And God who studies each separate soul beautiful
whole.

Peculiar In Their Ideals

God's people are peculiar in their isolations, in their interests, and also in their ideals. The ideals of God's folks do not come from the world, but from God. They are written out for our instruction in the pages of the Word of the Lord. Sometimes they appear there as simple precepts, as commands to be obeyed, such as we find in the incomparable Sermon on the Mount, when Jesus describes the characteristics, ideals and motives which should guide a citizen of His kingdom. Sometimes they are found in the injunctions of an inspired apostle, as for example, when Paul, in the twelfth chapter of his letter to the Christian community in Rome, compiled a collection of things to be done by those who seek to grow into a larger knowledge of their Master. But most often and certainly most forcibly these ideals appear as they are incarnated in the lives of men and women who launched out in Christian living. In the word of poet:

"Lives of great men oft remind us
We can make our lives sublime,
And departing, leave behind us
Footsteps on the sands of time."

One ideal is that of forgiveness for those who wrong us by their words, sneers or actions. The forgiveness of God's peculiar people is unreserved and promptly extended. An autograph album in the possession of a Swedish count contains three memorable verses by their authors, eminent statesmen, in which they laid bare their views on the philosophy of human intercourse. Guizzot at

the age of eighty years wrote: "During my long life I have learned two lessons: one is, to forgive much; the other, to forget nothing." Under these words is the sentence of Thiers, another aged French statesman: "I have found that a little forgetting does not in any way harm the sincerity of the forgiveness." On the remaining part of the same page Prince Bismarck wrote: "During my life I have learned to forgive much and to have much forgiven me." When Peter inquired of Christ, "Shall I forgive seven times?" the Lord answered, "Till seven times? Nay, till seventy times seven!" The ideal for a child of God is that there shall be no end to his spirit of forgiveness. It is a real test of our religion.

Another ideal is that God's people shall set forth their faith in their daily living. It is not alone what we say, but what we do that counts either for or against righteousness in our city. When an actor asked Wendell Phillips how he attained his supremacy on the lecture platform, the orator said: "By getting a thousand nights back of me." When a pupil asked Turner how to become an artist, Turner replied: "Draw, Draw, Paint, and still Paint; then tear up your work and begin a new canvas!" If artists learn by painting, if orators learn by speaking, Christian people learn to pray and to love and to serve, by praying and living and serving. It is as much the law of Christian living as gravitation is a law of the universe.

"Two brothers once lived down this way,
And one was Do and the other Say,
If streets were dirty, taxes high,
Or schools were crowded, Say would cry:
'My what a town!' but brother Do
Would set to work and make things new,
And while Do worked, Say still would cry:
'He does it wrong. I know that I
Could do it right.' So, all the day
Was heard the clank of brother Say,
But this one fact from none was hid.
Say always talked, Do always did."

The man who says that he loves the church of the living God is going to be within that church at the hours for worship. He is going to support it with his means and his tongue. The man who says that Christ is the Master of his life is going to conduct his home and his business and his recreation along lines in accord with the teaching of that Christ. "If ye know these things, happy are ye if ye do them."

Moving to Destiny

Evening (Second Sunday in Lent, Reminiscere)

March, 16

The Rev. T. D. Gehret

"Now the Lord had said unto Abram, Get thee out of the country and from thy kindred, and from thy father's house, unto a land that I will shew thee."—Genesis 12:1.

Abraham is the man that holds one of the most conspicuous places in Scripture. Of none other was it said that he was the friend of God. Abraham sets before us a picture of a righteous man who heard the call of God, and in full obedience to that call responded and was richly rewarded for his faithfulness. When we ponder the record of God's

Peculiar In Their Identities

God's people are peculiar not alone in isolations, interests, ideals, but also in their identities. They have identified themselves with God. Their ideals are divine ideals. Their interests are divine interests. Their program of isolation is the divine program of isolation. Well has the Archbishop of Canterbury said: "As you look out upon the world you see the field being everywhere cleared for one supreme conflict. It is not between one form of religion and another. It is between spiritual religion in any form and a material civilization claiming to be self-sufficient." God's people have identified themselves with the Lord in this conflict.

They know what it is to hear the Voice from above the noise and clamors of this busy day. There is an ancient legend telling us that when Lucifer was cast out of the Holy City he founded a kingdom of his own. One of his retainers, caring greatly, asked Lucifer what he missed most since he had been hurled from heaven. Pondering, the Prince of Evil answered: "I miss the sound of the silver trumpets in the morning." The trumpet call was always clear, positive and unmistakable. God's children have it when they identify themselves with God.

We were in a large telegraph office the other day while all the sending and receiving instruments were clicking and all the typewriters were rat-tat-tatting, and we could not help wondering how those men and boys were able to dispatch messages or receive them in such an uproar.

"It is wonderful!" we exclaimed to the manager, who was showing us around.

"What?" he asked.

"Why, how they manage even to think clearly with all this noise going on."

"It is merely a matter of concentration," he explained. "The man or boy who is unable to concentrate cannot hold a job with us, and I doubt if he will amount to much in any other calling. Every one of those telegraphers is concerned with only his own little click. He is just as oblivious to the other clicking as though it were silent, for he knows that he would be lost if he paid any attention to it."

God's people instantly catch the sound of the voice of God, and instantly respond. Thus do they demonstrate their identification with divinity.

heroes in the eleventh chapter of Hebrews, we at once behold how this man Abraham seems to tower above all the rest.

The calling of Abraham was a direct call from God. The inspired apostle said of him, "The God of glory appeared unto our Father Abraham, when he was in Mesopotamia, before he dwelt in Charran." It is significant that in the midst of the idolatry of the day in which Abraham lived, God beheld in him a faithful servant who would do his bidding. The most commendable and noteworthy thing that God said of Abraham is recorded in Genesis 18:19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do

justice and judgment." Here was a man who could be relied upon, he would dare fully to obey God no matter what the cost. Such a character is surely worthy of our imitation.

The call of Abraham involved hardship. It meant separation from all that he held dear. Nothing was to be held in reserve. He was to leave country, kindred and father's house. The giving up of earthly possessions and friendships strikes a crushing blow to the natural heart. But love does not consider any sacrifice too great for the object of its affections. Abraham remains loyal through it all, he never swerves from the path of duty. Loyalty and obedience to all that God asks must be the dominant characteristic of all who would receive God's best and share His glory. The cross bearing and suffering must always precede the glory. For if we suffer with Him we shall also reign with Him.

Observe that very little information was given to him concerning the future. He is simply asked to go forth, the future will be in God's hand. May we not learn from this that He who calls will also care for His own. God's commands are His enablements. Though the call of God may mean real sacrifice as it did in Abraham's case, we may be sure that God's grace will be sufficient for every demand. God does not call his servants to a life of ease or luxury, but rather to a life of hard and rugged service. Abraham fully counted the cost, and in spite of every opposing thing he determined to obey the call of God, let the sacrifice or hardship connected with it be what it may.

The Call Was Accompanied By a Promise.

God never asks of us anything without giving us the power and strength to do what he asks. Never in Scripture do we find a command from God without also finding the accompanying promise. Abraham was called to leave all, but God said, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." God did not give Abraham a reason for his leaving all, but He did give him a promise. The promises of God are sure, and they are always so much better than our reason and opinions. God's way is the best way, we need but to obey to find this true in our lives.

We may well believe that with this divine assurance from God, Abraham would not falter. Though all looked hopeless from the human side yet we are told, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Where there is unbelief manifest God cannot work. Unbelief is the great barrier to God's working. God demands on our part true and unflinching faith. Abraham dared to believe God and launch out upon the promises God had made.

Observe that this is true for all of God's own. If we consider the command to "come out from among them, and be ye separate saith the Lord," then verily we also find His promise, "And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Following the command to "Believe

on the Lord Jesus Christ," is the promise, "And thou shalt be saved." So we might trace it through the entire Bible, every divine command is accompanied by a promise.

Observe what Abraham was promised:

He Was Promised Guidance.

God directed him, "unto a land that I will shew thee." This indeed was a glorious promise. He would not need to travel alone. He is sure of God's presence. What a comfort that would be on the lonely trek to the land God promised! God's presence would mean more to him than all earthly aid. God's presence would cheer him when the days were dark. It would bring him safety when danger threatened. It would mean constant joy because of the communion thus afforded.

He Was Promised Guardianship.

"I will bless them that bless thee, and curse him that curseth thee." Nothing could harm him on this journey. God would personally act as his bodyguard. He would so arrange things that everything would turn to Abraham's good. The child of God today has also assurance of divine protection. "If God be for us, who can be against us?" Who dare molest those who belong to God when He is their protector? Under the guardianship and tutorship of God, Abraham was perfectly safe.

He Was Promised Prosperity

"I will make of thee a great nation." This suggested a continual growth and enlargement. As Abraham would continue in obedience to God's will he would find that God would be adding to his store. The blessing of the Lord it maketh rich, said the wise man. Surely it is true now, the blessing of God upon us is worth more than all the honor and applause of the world. Riches take to themselves wings, but the blessing of God is permanent and there is no sorrow or remorse as the aftermath.

In view of these things we notice that Abraham went forth boldly, he faces the unknown future certain that the God who called him will not fail to fulfil his promise. The record tells us, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:9-10. What a contrast there is between the tent and the city! The tent is the symbol of the vagrant and transient. The city is the symbol of the home. All the while that Abraham was journeying he must have had his eye fixed on the unseen. He saw a city that was abiding when all others had fallen into ruins, it's builder and maker was God. For that city he longed and towards it he journeyed.

It is interesting to note that all Abraham did was done through faith. It is written that without faith it is impossible to believe God. Abraham never once questioned God's motive or asked "why." For faith does not question, faith does

not expect to avoid difficulties, rather faith expects to meet them. Faith fixes its eye on God and never doubts or wavers.

What a reward was Abraham's! No sacrifice made will be unrewarded. Recall the words of our Lord when He said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time . . . and in the world to come eternal life." We may behold the wisdom with which Abraham chose when we consider that the great cities of his time have long since disappeared. Babylon, Nineveh and Tyre are long since gone, but this city shall abide.

Christianity's Most Convincing Argument

Morning (Third Sunday in Lent), March 23
The Rev. M. A. Marcy, D.D.

"Ye are our epistle written in our hearts, known and read of all men."—II Cor. 3:2.

If some day a seeking friend should approach you with the honest question, "What is Christianity's most convincing argument?" what would be your answer?

Would you say, "My friend, the Bible is Christianity's most convincing argument"? There you have the record of God's supreme effort to reveal Himself to man. There are the prophecies of the coming of our Lord and the records of their fulfillment. Without the Bible there would be no Christianity.

Or would your answer be, "The historical Christ is our chief argument"? Read the Gospel writers and you will be brought face to face with Jesus of Nazareth who is called the Christ. He is the center of our faith.

Perhaps your thought would turn toward a summary of the faith and you would say, "The Apostles' Creed is our most convincing argument." There you have a summary of the great fundamentals of the Christian faith as discovered by the Church fathers and recognized by the great churches of our own day.

In an effort to be pragmatic you might say, "The history of the Christian church is our great proof of Christianity." Begin with the Acts of the Apostles and read church history. Wherever men have followed the Christ they have been wonderfully blessed. The centuries have proven Christianity and will continue to prove it.

Are not these good answers? The kind of answers with which we are usually satisfied?

But there is another answer—a Bible answer—which I want to give you in a few minutes. It will mean more, however, if we can prepare for it by a few careful considerations of the age which we are trying to convince with our answer.

1. We are living in a high pressure age. Conversation naturally turns toward high test gasoline, high frequency waves, high-powered motors, high-

Abraham did not look for this city in vain for the Scripture says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Man is the maker of his destiny. God has given to him the power of choice. The Scripture places before us for our contemplation and guidance, such who chose wisely and the results are plain to all. Others chose foolishly and suffered loss. Are you looking to the eternal or the temporal? Seen things pass away, the unseen things are enduring. Choose with Abraham, obey God's call, believe God and you will conquer all.

flying airplanes, high-pressure salesmanship and some keep abreast of the times by claiming to have high blood pressure.

The other day I was riding in a fine new car going along the highway at about forty miles per hour when, without announcement, another car whizzed past us going in our direction but considerably faster. My friend, the driver, turned to me with the remark, "Brother Marcy, are we stationary?" That is rather typical of the age.

During the fourth century and for many years after, the man who withdrew into a solitary place was reckoned a holy man. He was venerated and adored. Pilgrimages were made to his place of abode. Simeon Stylites was counted as one of the holiest. He spent an entire summer buried to his neck in the desert sands, then he transferred his holy self to a pillar some nine feet high and too small for sitting or reclining. At the time of his death he was residing upon a pillar forty feet high.

Such actions today would scarcely result in veneration, adoration or imitation. In fact we do not so interpret that text of II Cor. 6:17 "Wherefore come out from among them, and be ye separate, saith the Lord," in that way. In fact we prefer to emphasize the text, "Whosoever would be first among you, let him be your servant, even as the son of man came not to be ministered unto but to minister."

We are living in an age where the religion which will be recognized must be a religion that can lay hold upon everyday life and reveal itself in actual living.

2. The problems of progress in Christian idealism is one of winning the youth. "The future depends upon the youth of today" has always been an axiom, but the young people of today are in some respects different than the young people of any other generation.

They do not ask, "Is this the way it has always been done?" but, "Is this the best way to do it?" They venerate the efficient because it gets results and not the ancient because it is hoary with age.

We have a candid youth to convince. They will publicly state their doubts. They will openly practice the follies which their forefathers practiced secretly. The other day while driving along the Pacific Highway, I drew up behind a Ford

Coupe just in time to look through the rear window and see the driver and his girl friend exchange kisses. Now I used to kiss my sweetheart—but mostly after dark.

Less and less can fear be used as a reason for unquestioning submission. The negatives which settled questions for past generations in their mere statement as law, now produce the question "Why?" and unsatisfactory explanations meet with unsatisfactory responses. There is no longer any fear of an unsupported negative.

When I was a boy mother would stamp her foot and shake her finger and with a stern voice say, "you must not" and that settled it. If that didn't settle it then father would place me in an awkward position and use the razor strap. Today, subjection by way of ignorance is fast becoming a relic along with the authority which maintained it. Few facts are longer secrets to the searching mind of youth.

We must convince a fearless youth. No generation has been more ready to respond to the challenge to unselfish living. Not only the Carnegie Hero Fund will reveal this fact, but the records of the Mission fields tell the same story. Today there are more young people ready to give their lives to Missions than there are consecrated dollars, provided by the older generation, to send them.

Of course, there are some things which pass for courage which indicate false standards. When a young man says, "I'll try anything once" and thinks he is courageous and daring, he is simply foolish. Such a statement is never a satisfactory reason for sensible action.

We face an independent generation. They demand the right to do their own thinking. They are like many voters who demand the franchise but who make no effort to exercise it. However, this does not apply generally. Our young people do considerable thinking for themselves and as a result I think we are arriving at much more satisfactory conclusions for some of life's problems than we could hope to do if they were contented with ancestral findings.

In this hurrying age where the future depends upon the candid, fearless, independent youth of today, What is Christianity's Most Convincing Argument?

Here it is in the words of Paul to the Corinthians, "Ye are our epistle written in our hearts, known and read of all men." Let me paraphrase it, "You are my letter. First I thought about you, then told you my thoughts and now you bear the imprint of me and when you go down the streets, the friend or enemy you meet knows you—reads you. The only way some people will ever get to know the Bible is to see it revealed in you. They will never open its covers to read for themselves. The only way some people will ever learn about the 'More Abundant Life' is from you. They will not attend church to hear the sermons about it. But they can read you like a book.

How important then that you clothe your belief in an actual person. When Paul was writing to his friend Titus, he gave him some good sound

advice to hand on to his congregation and among other things suggested that even the servants should live the kind of a life "that they may adorn the doctrine of God our Saviour in all things."

Adorn—not believe, accept, or teach, but adorn. That is, make beautiful, attractive, easy to understand. Put your principles and professions into the demonstration of a life.

Education is today based largely on illustration. The superiority of present school text books over those of yesterday is not in superior facts but in finer illustration of the same old facts. Take the method of memorizing the date when Columbus discovered America. When your teacher assigned that lesson for the morrow, you who are older, took the history home, settled yourself by the lamp, found that soiled page of dates, placed your finger on the line of your lesson and read and re-read, "Christopher Columbus discovered America in 1492." After much repeating you closed the book on your finger and with wrinkled brow tried to repeat the all important line.

If you were fortunate enough to attend school in this modern age you would read a thrilling story of Christopher's difficulties in securing ships. Then his problem in signing a crew. Then the westward sailing, the mutiny, the sight of land birds, the finding of a floating branch from some island tree, and finally the glad cry of "Land! Land!" Rather incidentally you have learned that Christopher Columbus discovered America in 1492.

Attractive Christian Epistles are easy to understand.

May I illustrate further. Suppose you did not know the color red. You have seen blue and green and yellow, but you have never seen red. So you come to me and say, "Mr. Marcy, what is red?" Now I'll tell you and when you understand please look very bright and then I can stop the telling. Well, here it is—"red is red," isn't that simple and plain? Red is the seventh color of the spectrum. You have all seen the rainbow. Now begin counting in the right place and when you get to seven, that is red. Don't you see it? Perhaps if we could go to a laboratory and analyze it we could make it clear that red is a combination of pigments. Or in the physics laboratory we might show that red is a matter of vibration. That is, if my voice produced the right kind of vibrations (which it does not), and I could talk fast enough you would see red. There, now I have told you what red is and yet you do not seem to understand. I have it! (pulling out a piece of red silk about the size of a handkerchief) That is red! That adorns red. Makes it beautiful. Makes it easy to understand.

When one asks me "What is Christianity's Most Convincing Argument?" shall I say, "The Bible"—red is red? Shall I say, "The Historical Christ"—red is the seventh color of the spectrum? Shall I say, "The Apostles' Creed"—red is a combination of pigments? Shall I say, "The History of the Christian Church"—red is a matter of vibrations?

Or can I say, "My friend, there is Mr. Crandall, he makes Christianity attractive to me. There is Mother Brown, she is a mighty argument for the more abundant life."

If I knew you people well enough I could illustrate my thought from your own lives, but perhaps this will be suggestive.

One of the hardest experiences for a preacher is when he must conduct a child's funeral. Especially is this hard for me because of my own children and I keep thinking in terms of my baby as the sleeping one.

One day I had carried the service for a beautiful baby girl to the point where the mortician took charge and the assembled friends were passing the casket. That friend of mine, who had prepared the little body for its burial, had a baby girl of his own and he had tenderly cared for the quiet form. Baby seemed asleep and every mother present wept as she paused on her way to the door. Finally the room was still except for the sobbing from behind the portiers. Then the relatives came and wept and said good-bye as best they could. Now comes a friend trying to help mother over that interminable distance from the family room to the side of her sleeping baby girl.

She arrived, but she couldn't see for her weeping.

A Sermon No One Likes

Evening (Third Sunday in Lent, Oculi), March 23
The Rev. Edwin I. Stearns

Once in a million years it happens. What happens? A sermon that is not beyond the experience of the preacher. But here and now I assert (and no one who has lived with me will deny) that I a man expert on our theme "Presumptuous Sins." An expert may be just an ordinary man away from home, or he may be a man who knows more and more about less and less. When the sermon is over, it is a source of deep joy that no bland hearer will limply take my hand and say, "What a lovely little talk you gave us this morning."

David was likewise an expert on presumptuous sins. He was, like most of us, a few years late in crying to God in the 19th Psalm, and 13th verse, "Keep back thy servant also from presumptuous sins." Sin to him was no academic hair-splitting. Can you imagine the insulated intellect of your theology professor being presumptuous in sinning? Sin is mostly a disposition rather than an act. A disposition that starts with a little secret sin and ends in a presumptuous defiance and mockery of God that left alone would wreck the universe.

The wages of sin are not paid every Saturday noon. And this sinning with a high hand (which is the literal meaning of presumptuous sinning) is against our knowledge, our conscience, and the mercy of God. This knowingly doing wrong in the hope of obtaining mercy afterwards is a fool's paradise. No preacher has divine commission as a *in-snooper*, or to be a judge over his fellow-sinners, but there are some secret sins which

She borrowed a fresh kerchief and filled it with her tears. Oh, she knew that as soon as she had taken a dozen steps through the door kindly hands would place the cover on the casket and shut from her view the sleeping face. When she should leave there her baby's face would be but a memory. How could she say this last farewell? Well, she patted the unresponsive hands and caressed the lifeless cheeks and then bent over baby for the farewell kiss. For me, I stood there like the rest and couldn't talk for the choke in my throat. Here was I, anxious to help, but I seemed to be waiting for that mother, sort of leaning on her. And then she tried to speak. Well, it wasn't much speaking. Only a sort of sobbing of words. This is what she tried to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

My friends, I leave it with you, didn't she adorn the doctrine of faith? Didn't she make it attractive? Didn't she make it plain? Wasn't it victorious in her life?

I know this, I'd like to have that kind of faith, wouldn't you? I know I'm an epistle read of all men and with God's help I'm going to adorn some of the great doctrines of God my Saviour.

through familiarity have become presumptuous sins, which have but to be pointed out.

1. *The preachers.* It is presumptuous in a minister to neglect prayer and study and door-bells in the moronic thought that God would be with his lips and tell him what to say. It is presumptuous in a minister to serve God only in so far as to give no offense to the Devil. It is presumptuous in a minister to teach that little sins do not matter.

2. *The congregation.* It is presumptuous for any Christian to try and stuff his soul with food while giving it no exercise. It is presumptuous in anyone to come to a life-crisis without preparation. But the most common of all presumptuous sins is the way we treat God and His work in the matter of money. The average religious giving per individual is three-fourths of a penny out of every dollar. That is if we earn \$20.00 a week and give less than 15 cents a week to God's work or God's church, we are even below this low-down presumptuous average of cheapness.

A man has three ideas concerning God. Let me paint you three pictures. First we have a director's room in a great factory. Three men are gathered about the table, dividing the thousands earned, and giving it where it should rightfully be given. The second picture. On a floor below, a mechanic stops at the pay-window and receives an envelope on which his name is written and which contains a wage measured by his skill, his service and his responsibility toward the work. There is a hundred dollars in that envelope for two week's work. The third picture. Outside the factory fence, squatted on the ground is a man with his hat in his hand. In the hat are a few dummy pencils. He wears dark glasses. A workman passes and throws a nickel toward the hat.

Which is your picture of God? Your giving tells the plain story. If God is a director and partner with you in the management, if he systematically receives a proportionate share of the earnings, you are not a presumptuous sinner as regards giving.

What about the second picture? Is God a sort of an employe of yours? Do you make him punch the time-clock? Do you lay him off when you don't need him? Do you expect to make a profit out of the help He gives you in your business or life? Do you make Him only secondary to your main purpose in life?

Look at the third picture. Is your God just a beggar without the gate of your real home or business? Do you throw him a nickel as you happen to have change in your pocket? Do you give or not give just as you feel like giving? Do you satisfy your guilty conscience sometimes by squandering as much as a quarter on Him?

Now you can put yourself right on presumptuous sins. We all know God is the owner of all. That we have been entrusted with a little money for a few years which is not our own. We know everything we have and are comes from God. Well, where do we keep God, in which picture? And the same truth applies to all that we have, our time, our talents, our hands, our words, our affections. Do not think because you are poor, you cannot sin these presumptuous sins. Perhaps God dare not trust you with money because you are already presuming on His mercy with your selfish use of time and abilities.

No one likes to hear a sermon like this. The money nerve is very touchy. It is touchy because we keep it exposed. We use it thirty times a day, and a worldly selfish life irritates it exceedingly. It is like a sore-thumb, always in the way, and always getting bumped. We are always trying to lift three-dollar prayers with ten-cent giving. We are trying to keep God on a five and ten-cent basis, with unlimited charge accounts, and no collection system. No wonder our religious busi-

ness is bankrupt. No wonder our cheeks are marked "Not Sufficient Funds." No wonder our notes go to protest.

There was a time when 25 cents was a piece of money. When it bought a dozen eggs, a yard of cloth, a pair of stockings, a ride in a cab, or a square meal. We are not running the Devil's business on a twenty-five-cent basis anymore. And it is presumptuous to do so in the Church. In the effort to make God cheap we simply cheapen ourselves. We sing sacrifice, we pray sacrifice, we talk sacrifice, but what do we give? And, laying aside all wordiness, sacrifice is simply systematic, honest, full-principled living. Why are spiritual methods so rutty and archaic? Just because we presume on, we mock, we deride the mercy of a long-suffering God.

Standards of sainthood are rising. In the olden time, a saint could guzzle red liquor, laugh at foreign missions, or ridicule the Sunday School and still be a saint. Still sing, "I want to be an angel." But not today. A saint used to get by with almost anything. Standards of giving are rising in proportion. The little boy saw his grandmother slip a penny in the collection plate. After church he heard her criticize the whole service. He listened for a long time and finely he said, "Say Grandma, what do you expect for a penny, anyway?"

Roger Babson's new book "Storing Up Triple Reserves" is unusually good. Let's all read it and start in being better than our word when it comes to God. Let's set a high mark for our soul's aim, and then aim higher. Let's stop bluffing, and backing, and filling, and whining, and sniffing. If we do, we will never hear anymore about hypocrites in the church.

Paul and Peter and John tell us to know Him and the fellowship of His sufferings. David sings, "Keep back thy servant also from presumptuous sins. Let them not have dominion over me. And I shall be clear from the great transgression."

Communion

*Morning (Fourth Sunday in Lent, Laetare),
March 30*

The Rev. J. S. Cornett, Ph.D.

"Abide in me and I in you."—John 15:4.

Personal Christianity is a communion of the soul with the living God through the mediation of Christ. Faith tends to seek to express the description of itself in thought-forms and so we get doctrines. Necessarily these come to assume an infinite variety of forms. The doctrine in which one Christian seeks to express what his faith sees is never exactly that of other Christians. The doctrine of the author of the Fourth Gospel is not that of James, not that of Paul, not that of the writer of the Epistle to the Hebrews. The doctrine in which one Christian seeks to express his faith cannot be laid down as the limit for other believers. Attempts at union through fixed uniformity of

doctrine are likely to be futile, because living Christianity has a way of following its own free course in the unfolding of its thoughts. The more than one hundred denominations of Christianity in America illustrate what is bound to happen so soon as there is granted the Protestant principle of liberty to do one's own thinking in the field of religion under the guiding influence of the Spirit of God. It is not by means of unalterable doctrine that Christian unity is attained. What really unites Christians is simply the fact that they think as Christians; that is, they have come under the influence of God in His self-revelation and His communion with them in the person of Christ.

What makes a man a Christian is the fact that God has made such a revelation of Himself in Christ to his inner consciousness and that in consequence a new Christian character is growing up in his soul. Each individual has to experience it for himself as a gift from above. That is the incom-

municable element in all religion; it has to be experienced for oneself, this sense of an inner possession of God. One may be helped to it by association with others; one may be put in the way of it by a thousand indirect mediating forces. But each one for himself must personally experience it as God's gift.

What the medieval mystics sought—and what we today would do well to follow, up to a certain point at least—was union with God through meditation and contemplation. What the mystic always seeks is not the gifts, the blessings, the material benefits from God, but God Himself. What God can give without giving Himself does not really comfort the soul. The mystic finds peace in pure absorption in divinity, is lifted above all that troubles the soul; care and anxiety flee away. He feels himself at one with the Transcendant. His goal is to become enwrapped with divinity, to achieve the beatific rapture of soul in which even self-consciousness is swallowed up in the bliss of mystical union.

The trouble with the ancient and medieval mystic was that in his striving for absorption in the Divine he tended either to leave out Christ or to misconstrue the person of Christ. Mysticism has always been impatient of history and the approach to God through historic fact; and has always given itself up to gazing upon the soul—at best a kind of luxury of the religious life that is end-stopped instead of issuing in life and action.

In His communing with us it is God who takes the initiative; it is God who wills to make Himself known to us. He does not suffer men to reach Him through their own efforts. We cannot any of us climb up to God by mounting on our own bootstraps. God must first come to us and claim us and speak to us and call forth our response. The only perfect way in which God has as yet revealed Himself to us is in the person of Christ. There is only *one* fact in the whole world which can overcome every doubt of the reality of God, viz., the appearance of Jesus in history. We may turn to nature, but it is not there that we find ourselves as we truly are, nor God as He truly is. Nature conveys to us many beautiful whisperings and suggestions of the Infinite that permeates and penetrates the natural order. But any and every attempt to make the God coincide with the order of nature must inevitably leave us cold and unmoved. God immanent in the universe is a popular chord in present-day thought. But it has always to be balanced by its correlate, the idea of God transcendent. Nature simply does not contain what is in God. There is that within us that speaks of a self greater than any magnitude in nature, an infinite that cries out for the Infinite, and will be satisfied with nothing less. As a good friend of mine often puts it, God has put the Infinite in our hearts and it will take eternity to put it out. Nature does not exhaust reality; even though there are always with us those who seem to feel that in their study of natural processes they have laid hold upon all the reality that there is.

Not in nature but in history, the history of man and of humans living together must we look to

find the area where God is, and that is supremely Christ. Someone raises the point whether we have in the New Testament a perfectly reliable narrative of the life of the historic Christ. For answer it has only to be observed that faith in the person of Christ moves in an area that Biblical criticism as such, whether dogmatic or radical, does not reach or affect. Biblical criticism has its utility in the dating of a manuscript or assessing the historical value of its contents. But so far as faith is concerned, faith in the person of Christ does not stand or fall by the demonstration of the historical reliability of the *ipsissima verba* of Scripture. Scholars point out contradictions, discrepancies, imperfections, much that may be put down to "time-form" and local color, a considerable use of symbolism where perchance we thought we had been dealing with cold facts.

In the matter of religious faith it is not what we may make of the New Testament narratives in each case, but what the contents of the story make of us. And it is incontestable that we have supplied to us a picture of the inner life of Jesus himself such that He becomes a real power in His revelation of this inner life to us. The real question is, Are we personally alive and responsive to this historical personality, as it meets us; are we stirred by contact with it? Whether faith arises in us then or not depends on whether this personal spirit gains power over us, or we hold back unresponsive to Him. Thus it is not the reliability of the records as documents that give certainty to faith, although we have good reason to believe that substantially and in the main the New Testament records are reliable. It is only the experience of the fact of God communing with us in Christ that can awaken and cause to glow the fire of genuine religious faith within us.

There is nothing so needful in Christendom as the preaching of God seeking to reveal Himself and commune with us in Christ; for to learn to see Him and respond to the vision and the voice as Paul saw and responded to the vision and the voice on that day by the gate of Damascus, that is the way of salvation for man. Whenever the person of Jesus touches us and we respond loyally to the touch, then we are hearing the Gospel. It is not a case of "you must believe everything or nothing," but rather believe what grips you, what you cannot help but believe. Not the amount of beliefs you hold but the vitality of your faith! In the case of the great Protestant Reformer himself, the German Luther, he never required submission to a set of prescribed doctrines as an essential part of religious experience. He knew too well that the essential thing was the reality of the *new life* awakened in him by God. And such was the breadth and inclusiveness of his social sympathy that he was able to say with utter spontaneity: "My spirit is too glad and too great for me to be at heart the enemy of any man." Or as Frederick Robertson, of Brighton, put it in his more recent day: "The Christian religion consists in the personal love and adoration of Christ; not in correct morality and doctrines but in homage to the King." "The wind bloweth where it

listeth, and no man knoweth whence it cometh or wither it goeth; even so are all they that are born of the Spirit."

The all-important thing is the being born of the Spirit. It will mean invariably a growing likeness to the mind of Christ in the whole temper of the life. It will mean a putting on of the Lord Jesus Christ. Without it regularity of formal belief will not suffice; but with it there will ordinarily be developed a power to re-examine, re-appraise and find new meanings and values in many a stiff and formal doctrinal statement that *before* had meant just so many words so far as its bearing on the religious life was concerned.

Bearing the Cross

*Evening (Fourth Sunday in Lent, Laetare),
March 30*

The Rev. J. S. Cornett, Ph.D.

"And they compel one Simon, the Cyrenian, who passed by, coming out of the country, to bear his cross."—Mark 15:21.

Jesus was the great minister to every form of human need and suffering. He was always and everywhere accessible to the people. However weary and exhausted in body and spirit, he was ever ready to forget self in quick response to the cry of the sick, the distressed, and the overborne. And when we think of Him it is almost always in that light as the bearer of others' burdens.

But we are reminded on this occasion of those other instances when he was the object of the ministrations of his friends and followers. Reference is made in several places in the Gospel records to persons and groups who gave of themselves in ministering to the need of the Master. There were Mary and Martha, who opened their home in Bethany during that last eventful week in Jerusalem, Martha caring for his bodily wants and Mary responding to his craving for spiritual sympathy and friendship. And we may recall that it was Joseph of Arimathea who asked for the body of Jesus after the Crucifixion and who placed it in a freshly-hewn sepulchre. But surely of all the instances of gracious, loving service in Jesus' immediate behalf there is none finer than the incident of Simon of Cyrene, the bearer of the Saviour's cross.

What a trying week it had been! There was the triumphal entry into the city, the cleansing of the Temple, the altercations with lawyers and Pharisees, the growth to its culmination of the final conspiracy against his life, the sacred fellowship meal of the Last Supper, the scene at Gethsemane, then the arrest and trial before Caiaphas the high-priest and later before Pilate, the Roman governor. And here had been last of all the mocking and scourging and the crown of thorns. It was not strange that his strength had finally given way under the strain of sustained and repeated trials. "And they compel one Simon, a Cyrenian, who passed by, coming from the country, to bear his

The experience of communion with God that works in man's salvation is the allowing of ourselves to yield to the pressure of the Higher Will and Power upon our souls through Christ; allowing ourselves to be clothed upon by the Spirit, *determined* by a stronger personal life than our own lifting us into the new fulness and riches of the life of the Spirit.

"Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love Him; but He hath revealed them unto us by His Spirit; for the Spirit searcheth all things, the deep realities of God."

cross." Unused to the sights and sounds of the city and distracted by them, the Cyrenian had retired to a quiet country place to spend the night, and was ignorant of those events that had occurred. And now, on his way back to Jerusalem in the morning, he meets with the procession taking its way along the Via Dolorosa. For the first time he is made conscious of the meaning of the throng and is drawn into active participation in bearing the Master's cross.

First of all he was quite unconscious of any trouble. So too in the case of each of us, we go out in the morning of life when all is fair and beautiful. A cloudless sky overhead and springing flowers at our feet! How good it is to be alive; to feel the play of the breeze upon the cheek, to hear the warble of the birds in the treetops! Surely 'tis a beautiful, gay, happy nature world! In such a mood the poet Shelley penned those immortal lines of "To a Skylark":

"Hail to thee, blithe spirit!
Bird Thou never wert,
That from heaven or near it
Pourest thy full heart
In profuse strains of unpremeditated art.

"Higher still and higher
From the earth thou springest
Like a cloud of fire;
The blue deep thou wingest
And singing still dost soar,
And soaring ever singest."

It is a beautiful, joyous world in which we live the morning hours of life. We are all unconscious of the sadness, sorrow and suffering of the world. And then something happens to remind us. Something crosses our path and we are made witnesses of the world's trouble. A traveller passing through the State of Pennsylvania tells of his morning walk in the open country on a beautiful day in April. He was buoyant and light-hearted as a child; when all at once he came upon a grave, an infant's freshly-made grave; and he was reminded of the world's sorrow. He came back from his walk thoughtful, subdued.

Simon, the Cyrenian, went up towards Jerusalem untroubled in mind. A turn in the road brought him face to face with the procession on its way to Golgotha. And he was made a spec-

(Continued on page 776)

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

THE WILLIAM J. HART, D.D.

YES, A CHRISTIAN!

John 3:16. "That every one who trusts in him may not perish but may have the Life of the Ages." (*Weymouth.*)

Along with many others who were privileged to know him, I shall never forget that nobleman of God, General O. O. Howard. He carried an armless sleeve about with him, having lost his right arm in the battle of Fair Oaks, on June 1, 1862. He also carried a strong, gentle, beautiful face as he went to and fro on the earth—a face whose inner smile refused to come off. Where did he get that smile? Some of it came through his ancestors, some through cultivation, but the most of it came, according to his own confession, from the deathless light Christ struck into his soul while he was kneeling one night before a table, with his Bible on it, in the old barracks room at Tampa. Next morning a fellow-officer said to him, "Howard, I hear that you have become a Christian." "Yes," answered Howard, "I have, and I'm not ashamed of it." "Why," the other continued, "I can show you a hundred inconsistencies in the Bible." "Perhaps you can," rejoined Howard, "but you can't show me that last night I did not surrender to the Lord Jesus Christ, and I've been so happy I couldn't sleep. I can wait God's time for an explanation of the inconsistencies." For years Howard was a teacher of mathematics at West Point; but in that old barracks room at Tampa, he himself was taught something which kept him through the years and beyond—even as he journeyed the way of the unreturning.—*From "The One Thing Man," by Dr. F. F. Shannon.*

CHRISTIANITY BUILT AROUND A RUGGED CROSS

Luke 23:33. "And when they were come to the place, which is called Calvary, there they crucified him."

We must not be so absorbed with the ideal as to lose the real. We must not let art lure us so far from reality as to forget the rugged cross on which they nailed the worn body of a Man who had come by a long and hard and weary road to his Golgotha. We must not become so enamored of the cross in art as to forget that there was a cross stained and dripping with blood. We must not make so much of the little colored crosses painted on glass or canvas, or the architectural crosses topping church spires, or the little jeweled crosses hanging from fat necks, that we forget the rude cross, splintered and rough-hewn, coarse and inartistic, on which the body of the Son of God hung in holy expiation for the sin of the world. We must not allow our Christianity to become so

soft, so artistic, so dilletante, so lacking in grim reality, so empty of the rich, red blood of Calvary, as to forget the old rugged cross . . . Christianity is a rugged religion. It is built around a rugged cross. . . . —James I. Vance, in *"The American Pulpit."*

TOOK GOD INTO THE ROOM WITH HIM

John 14:11. "And the Father in me."

A venerable Quaker friend some years ago was recounting his acquaintance with an aged lady who in earlier life had known Stephen Grellet. She was asked if that notable evangelist was as good and lovely in his deportment and conversation as he was reputed to have been. This was her reply: "We have had many excellent Friends, but no Friend like Stephen Grellet. When he came into the room you felt that he brought God with him."—*Dr. F. B. Meyer.*

CHRIST HAS SCARS

Isa. 53:5. "But he was wounded for our transgressions."

Other religions have preached good things, but they have no Saviour who can take these things and implant them in the human heart and make them grow. All other religions are built around principles, but the Christian religion is built around a person Jesus Christ, the Son of God, our Saviour. Every other religion on earth is a religion you must keep, but the Christian religion saves you, keeps you, and presents you faultless before his throne. Oh, Christians! Have you any scars to show that you have fought in this conflict with the devil? When a war is over, heroes have scars to show; one rolls back his sleeve and shows a gunshot wound; another pulls down his collar and shows a wound on the neck; another says, "I was wounded and gassed at the Marne, in France." Christ has scars to show—scars on his brow, on his hands, on his feet, and when he pulls aside his robes of royalty, there will be seen the scar on his side.—*William A. Sunday in "Food for a Hungry World."*

FIRST SAW HER FATHER

John 14:8. "Lord, show us the father, and it sufficeth us."

A little girl, the child of a well-known French painter, lost her sight in infancy, and her blindness was supposed to be incurable. A famous oculist in Paris, however, performed an operation on her eyes and restored her sight. Her mother had long been dead, and her father had been her only friend and companion. When she was told that her blindness could be cured, her one thought was that she could see him; and when the cure was

complete and the bandages were removed, she ran to him and trembling, pored over his features, shutting her eyes now and then, and passing her fingers over his face, as if to make sure it was he. The father had a noble head and presence, and his every motion was watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her, or even looked upon her kindly, it brought tears to her eyes. "To think," she cried, "that I had this father so many years and never knew him!" How many of us are like the little blind girl? Our heavenly Father is so near in Jesus Christ, but our eyes are holden.—*J. A. Clark.*

DESIRED TO LISTEN TO CHURCH SERVICE

Psa. 99:5. "Exalt ye the Lord our God, and worship at his footstool."

Those who form the habit of attendance at church greatly miss the inspiration of this association when deprived of the privilege. Many invalids, however, now have the opportunity of listening to a religious service by means of the radio. For instance, a man has just related how his sister, several years ago, was confined to bed, and most of the time was in great pain. Being informed that her malady would result in death, she calmly accepted the news. Christian faith enabled her bravely to await the end with prayerful resignation.

Relatives and friends did their best to make her closing days as comfortable as possible. But there was one thing for which she pined. Greatly she desired to hear the minister proclaim the Word of God; she wanted to hear familiar voices sing the hymns she loved; again she would like to listen to the music of the organ; yes, she coveted the pleasure of hearing the minister once more lead the congregation in public prayer. Could these things be granted, she would be happy.

There came a certain Sunday which she had been eagerly anticipating; and lo! in spirit she was with the company of people assembled for worship. Through the kindness of her friends, arrangements were made, and on the whispering wings of the radio there came the music of the church organ, the hymns sung by the choir and the congregation, and the prayer and the sermon of the minister. She heard and was happy! Her supreme desire had been met.

SEEING THE UNEXPECTED

Luke 22:19. "And he took bread, and gave thanks."

It has been said that, if one looks far enough, one can find in New York all peoples, all customs, all articles of merchandise.

That may be.

But there are certain things one never expects to see in New York. There are certain things one almost forgets ever existed. There is a fine old custom I had all but forgotten.

And yet I saw it, at last, and in New York.

It was in the dining room at the Pennsylvania Hotel.

A family of five occupied a table. They obviously were freshly arrived from the rural sections. Their clothing indicated a long automobile trip. They entered the great dining room timidly. Nervously they toyed with the silverware. Still more nervously they faced the waiter and gave their order.

They look about at the other tables to see what spoon and fork were being used by other diners. They seemed terribly self-conscious. There could be no doubt—it was their first visit to a great city.

The soup was served.

Then followed a moment's awkward silence.

Each looked at the other. The father nodded. Five heads were suddenly lowered and eyes were closed.

The father solemnly began to speak—

He was "saying grace."

That is one thing I never expected to see in New York.—*Gilbert Swan, in the Utica Observer-Dispatch.*

PICTURE OF GOD IN THE BACKGROUND

2 Cor. 12:9. "It is in weakness that (my) power is fully felt." (*Moffatt.*)

"There is a marvellous picture in the National Gallery," says Dr. A. J. Gossip. "Christ hangs upon the cross in a dense darkness; and at first that is all one sees. But, as one peers into the background, gradually there stands out another form, God's form; and other hands supporting Christ, God's hands; and another face, God's face, more full of agony even than our Saviour's own. The presence, the sufficiency, the sympathy of God, these things grow very real and very sure and very wonderful."

THE "GIVING" CHRIST

Titus 2:14. "Who gave himself for us, that he might redeem us from all iniquity."

The sun beat down on the village,

And in at the open door:

But the Carpenter's hands were busy,

For the Carpenter's folks were poor.

The sweat was bright on His forehead,

As He cut and planed each length;

For, to feed and to clothe His dear ones,

The Carpenter gave his strength.

The Carpenter stood in the city,

And the helpless about Him lay:

The lame man shouted for fleetness;

The blind man sobbed for the day.

And healing flowed from His fingers,

At His touch the weak grew brave:

For, to heal and to help the helpless,

His "virtue" the Carpenter gave.

On a little hill, Golgotha,
Men set the cruel Tree;
And crucified the Carpenter
For all the world to see.
They tore His sacred Body
With thorn, and nail, and knife:
For, to save the life of the world,
The Carpenter gave His life.

—George Blair, in the *British Weekly*.

THE BOOK

Neh. 8:3. "And the ears of all the people were attentive unto the book of the law."

Softly I closed the book as in a dream
And let its echoes linger to redeem
Silence with its music, darkness with its gleam.

That day I worked no more. I could not bring
My hands to toil, my thoughts to trafficking.
A new light shone on every common thing.

Celestial glories flamed before my gaze.
That day I worked no more. But, to God's praise,
I shall work better all my other days.

—Winfred Ernest Garrison, in *World Service News*.

VETERAN ACCEPTED CHRIST'S OFFER

2 Cor. 5:17. "Therefore if any man be in Christ, he is a new creature."

I remember coming down on a railroad train many years ago from Eaglesmere with a crowd of railroad men who had been there for a summer Bible conference. We rode in some open freight cars on the old primitive railroad which was all there was then, and which has not been much improved since. As we sat on the boards laid across the open cars, the men were telling about their experiences. There was one man, who had drunk the cup down to the very lees of it, and they had been bitter. And then the Voice had called him, and he had risen up to a new career. He was an old, gnarled veteran of the Civil War. He was telling us about his experience and he said: "It at last all came down to this with me. I sat down one day in the midst of my sin, with the Saviour near making his offer, and I closed with it, and I rose up in his strength and power. He died my death for me that I might live his life for him."—*Dr. Robert E. Speer, in "The American Pulpit."*

FINDING THE WAY

John 14:5. "How are we to know the way." (Moffatt.)

I was recently in a strange city and wished to go to a certain place in it. The first person I asked did not know where the place was and, of course, did not know the way to it. The second gave me a confused jumble of directions, and finally darkened all his counsel by multiplied details and irrelevancies. And I became confused. In a moment I fear I should have become a doubter. Just then a man came along and I

repeated my appeal to him. He replied: "I know the way. I am going there myself. Come with me." If you do not know your way through the world of faith and service and life, and can see anyone who does know it, go with Him. He is the way. There is no other way than the way of a person. No other way is needed.—*Bishop William F. McDowell.*

FREE CITIZENS OF THE HEAVENLY KINGDOM

John 8:36. "If the Son therefore shall make you free, ye shall be free indeed."

A lady attended by a slave-girl, while on board an English ship, said to the captain, "If I should take this girl to England, she would be free." And he replied, "She is free now, for England is wherever that flag floats." And Dr. George Elliott, who related the incident, made this comment: "Not in some future world of glory, but wherever the banner of the cross floats, souls who come under its folds by faith are free citizens of the heavenly kingdom and possessors of its eternal life."

SPIRITUAL RESOURCES FOR HOLINESS

Col. 1:29. "I exert all my strength in reliance upon the power of him who is mightily at work within me."

"Certain engineers have proposed to impound the waters which sweep in with the tide in the Bay of Fundy, and to furnish power to all the New England states. What a vision of the energy of the vast Atlantic brought to towns to run the machinery of factories and to operate transit systems, and carried to countless homes and remote cottages to supply them with light and heat. Think of the might of an ocean-tide sweeping up to an isolated farm-house on an inland hillside to warm and brighten!

"Paul's portrait of Jesus kindles the imagination as he represents the outflow of God's fullness in Christ, bringing the vast depths of the spiritual universe to a Christian's heart to reinforce him against temptation, to break habits, to master fears, to uproot selfishness, and to empower him to subdue a whole world to love. With such a spiritual connection prospects of boundless development unfold: 'God in you the hope of glory.' With such a connection a Christian feels himself adequate for any strain or any undertaking: 'I can do all things in Him that strengtheneth me;' I labor, striving according to His working, which worketh in me mightily.'—*H. S. Coffin in "The Portraits of Jesus Christ in the New Testament."*

MRS. COOLIDGE REMEMBERED THE UNFORTUNATE

Matt. 26:13. "This deed of hers shall be spoken of in memory of her." (Weymouth.)

From Northampton, Mass., to the White House has been a part of the pilgrimage of Mrs. Coolidge. As Grace Goodhue, before her marriage, Mrs. Coolidge taught in the Clarke School

for the Deaf at Northampton. When she married, her home continued to be in Northampton, until she went to Washington as "the first lady of the land." Then, when Mr. Coolidge was relieved from the responsibilities of the presidency, he and Mrs. Coolidge returned to their former home. But, Mrs. Coolidge had never forgotten the affections of the students in the school where, after her college course, she had taught.

A nation-wide campaign was undertaken and successfully completed just before President Coolidge's term expired for a \$2,000,000 fund, to be known as "The Coolidge Fund," for the school mentioned. This will be used "to improve the buildings, of the institution, enlarge the teachers' training department, and to establish a research department for intensive study of problems relating to deafness."

One can imagine how great was the pleasure of Mrs. Coolidge when, soon after returning to Northampton, at a simple presentation ceremony, she handed to Miss Caroline Yale, 80-year-old principal-emeritus of the school, a certificate signed by Earl P. Charlton, national chairman of the endowment fund campaign, stating that the \$2,000,000 had been raised and was available for the purposes indicated.

Rarely has a fund been raised with so little effort. One editor remarked that "it is a spontaneous offering on the part of those who have come to know the graciousness of this lady, who as Grace Goodhue saw the great good the school is accomplishing, and who did not forget it when she became the . . . mistress of the White House."

EVERYBODY CARES

1 Peter 5:7. "Let all your anxieties fall upon him." (*Moffatt.*)

In storms of woe, our shelter is the Lord.

He brings us through temptation's mighty deep;
His hand outstretched can strength to us afford

When troubles loom like mountains rough and steep.

He giveth healing to the broken heart,

And lifts our heavy loads, our great despairs.

But what of lesser ills? Can He have part

With daily worries and perplexing cares?

The frets which seem to us too small to bring

Before the Ruler of each circling sphere?

Will He around whose throne the angels sing

Come to life's common streets and help us here?

We greatly need Him here. Care kills our joy,

Beauty of life our brooding worry mars.

Like sand within the eye, these can annoy,

Like mists of earth, shut out the shining stars.

Yes, He will help in all. Are we not told

On Christ the Lord our every care to cast?

His mercies all the universe enfold,

Naught is too small for love that is so vast.

Lord, let me trust Thy promises each day

And lean on Thee who knoweth all my way.

— Maud Frazer Jackson, in the
Sunday School Times.

THE PRAYER

People always said that Ellen Page was a "born giver." Even before she could talk she was always trying to share her treasures. As she grew older, her only wish was to mother every weak or helpless thing, animate or inanimate, that she discovered in her small world. Other little girls wanted to possess things for themselves alone. Ellen's great dream was to care for a whole orphan asylum; but she never told the dream but once. After the girl in whom she had confided told of her ambition as if it were a great joke, she buried it deep in her heart. But the burial was like that of some precious seed in a rich soil. Although she never guessed it, the secret growth and fruitage of that dream filled all her life.

It was a hard life. Even Ellen thought so until she began to understand, and it takes many years to learn to understand life itself. It was hard, not because of the drudgery that filled it because her father was so long a helpless invalid, but because she had so little to give. Again and again Ellen prayed for money to give, but no money came. So she only contrived more carefully and denied herself more. She never thought of calling it giving when she shared her meals or the harvests of her little garden. And presently her hands were so full that she had no time to be unhappy about the giving.

Then the war came, and one day Ellen went to her pastor. Her soft eyes were almost hard.

"I don't believe in prayer," she said to him. "I guess I've tried to pretend I did most of my life, but now I know I don't."

"Why not, Ellen," her pastor asked.

"Because God doesn't answer. I've prayed and prayed, and He never answers. And I know it wasn't for things for myself. All my life I've asked Him to send me money to give, and look at me! And now—with all the boys going over—" Ellen bit her lip because she heard her voice breaking.

"Ellen," her pastor said, "which are the realities of life, the things that make it worth living—money and goods, or love and honor and courage?"

"Why love—and those others, I suppose," Ellen answered slowly.

"You don't 'suppose'—you know it. And who in this village gives more love and courage than Ellen Page? Only yesterday a girl said to me, 'I felt as if I'd give up—and then I thought of Ellen Page and how much harder her life was than mine, and I was ashamed to be a quitter.' If you had given me a check for a thousand dollars' worth of courage, where should I have gone to buy it?"

Ellen was staring at him, a faint color stealing into her drawn face.

"God was answering you all the time, Ellen. He was giving you all the time the greatest things there are to give, and for years you have been giving them to others. But you've never thanked Him for answering your prayer in a bigger way than you had thought. Have you, Ellen Page?"

"Oh, I've been wicked!" Ellen cried. But in her eyes was a great light.—*Youth's Companion.*

The Homiletic Year---March

THE REV. WILLIAM TAIT PATERSON, D.D.



Rev. William Tait Paterson, D.D.

The Lenten Season

The Annunciation

Several Saints

Evangelism

The Every Member Canvass

A British clergyman was recently looking over Dr. Parker's old vestry in the City Temple, London. He noted the bookcases, the windows, the paintings, "and then, to me at least, the one object of incomparable interest. What was it but a small, slotted brass frame let into the door-panel, through which Dr. Parker could see his gathered congregation without being seen by them? . . . It needed but a very small effort to imagine the old lion, peeping out of his den and pacing his vestry floor, dejected or elated, according to the generous or meagre proportions of the congregation. For the spy-hole reminds us in the first place that Dr. Parker, pulpit giant though he was, did not always preach to full benches. I have worshipped in the City Temple when there have been seats enough and to spare. In particular one recalls a heavy Sunday morning in the late October of 1889 when distance and dismal weather kept many away from service. But Parker preached the greatest sermon on 'Jealousy' that I have ever heard. One saw that it nettled him exceedingly to see persons turn around during the hymn-singing to see who was present, but by sermon time he had risen above it, in some such way as Alexander Maclaren did at Southampton in days when 'you could have had a pew all to yourself and another for your hat.'"—(*The British Weekly*.)

The above is quoted that some of us, who are not Parkers or Maclarens and whose churches are not City Temples, may take heart of grace. If these men eventually faced overflowing crowds, as they did, it was by giving themselves earnestly to their ministry. The writer in the *British Weekly* closes his article with a story of Bishop Westcott. He was one day engaged in arranging a service for a little country church, and he took extraordinary pains to get the whole of it in harmony. Someone who stood by him said, "It is hardly necessary

to take such pains over this service because there will be such a small congregation and the people there will not be critical." And Westcott looked up with a deep fire burning in his eyes, and he said, "Who is the congregation?"

Perhaps our congregations are small. Their soul-needs will not be small, and our messages to them must not be small. A man not very sympathetic with religion was telling of the only time he ever saw Phillips Brooks. It was at the funeral of an obscure person in an obscure boarding house in Boston. "And what sort of impression did he make on you?" "Well, he gave me the impression that just at that moment that death and that funeral were the most important things in all the world."

Dr. Gaius Glenn Atkins, friend and teacher, finds "The Roots of Preaching . . . in the responsible relationship between a preacher and a church . . . in the preacher's penetrating and sometimes dearly bought knowledge of the needs and natures and ways of those to whom he preaches . . . Preaching, then, is really created by what it is addressed to; human contacts release the current, the pressure of the church upon the study stimulate it into action, understandings and affections make it real, the play of circumstance gives it variety, the great constants of life and religion supply it with undergirding power . . . Most published sermons of any real value which come to the desk of a teacher of preaching have this quality. They are rooted in known life . . . A church of unfinished saints is the appointed means of homiletic grace." (*The Christian Century*, April 11, 1929.)

If the small congregation is the result of some crotchet or maggot of the preacher let there be an operation on the preacher, self-performed. But if not, if the cause be a small community, or a community club-ridden or movie-fagged or trou-

bled with some other local communal disease, let us to our task and let not the peep-hole in the vestry door affect the vigor and reality of the word we bring from our God. If we go to small congregations, we go to them with Christ.

THE LENTEN SEASON

Dr. Barstow pointed out in *The Expositor*, March, 1929, that the Church has made the mistake of crowding too much into the month of March. A great host of ministers will heartily agree to this. For many of us the major fault is that our Church Year (not the Christian Year) ends March 31, and this means Every Member Canvass and Annual Congregational Meeting. It is a condition that will require to be remedied and the remedy lies with the courts of the churches. It is practically impossible to take advantage of the Lenten season and also see to the raising of church budgets.

This year with Easter as far-off as April 20 the situation will be somewhat easier, but not much. The canvass can probably be taken care of before Lent is very far under way, but annual meetings will interfere with the Easter program.

All this is by the way, but conversation a year ago with many pastors bore out the fact of conflict.

Of course, in a full church program evangelism is going on the year round. Looking out for new people in the community, making and keeping up Responsibility Rolls, communicant classes, personal visitation, ingathering at all communion services, these things do not belong solely or peculiarly to the Lenten season. Nevertheless, every minister is well aware that the approach of Easter makes a difference in the atmosphere that tends to make decision easier. Mothers and fathers bring their babies for baptism, negligent folk are reminded of old church-letters, plans to unite with the church that have been more or less vague become strong and clear, and altogether the work of evangelism bears more fruit than at other seasons.

Our sermons will reflect this. Christ is on His way to Jerusalem and we shall journey with Him. Along the way there is a host of homiletic material. Lazarus, the Ten Lepers, the Little Children, the Rich Young Ruler, Bartimeus, Zaccheus, Mary of Bethany, the incidents in which these characters play part are all full of sermonic ideas. We shall find something to say about the work and teaching of Jesus in such incidents.

The season will also suggest many things about the person of Jesus. A number of helpful and suggestive books of sermons and addresses might be mentioned. "The Real Jesus" by James Allan Francis (Judson Press) will suggest some fine themes. The sermon which gives the book its title has for a text John 1:29, 33. With Calvary just around the next turn in the roads these verses may well start one off on the redemptive work of our blessed Lord. In "The Lord of Life and Death" (Doran), Dr. J. D. Jones offers fifteen studies, expository and rich, in the incidents connected with the death and raising of Lazarus.

Rev. John A. Patten in his little book "Faces Through the Mist" (Doran) offers two courses that would be appropriate at this time. "In 'The Cross Before Calvary' we speak about men who carried a cross before Christ carried The Cross; and in 'The Beauty of Christ' we look with reverence upon Him who was 'the fairest of ten thousand and the altogether lovely.'" In "Great Texts and Their Treatment" we give the titles in these courses.

We might be permitted to repeat the suggestion made in this department last month that the book "The Five Portraits of Jesus" by Dr. W. M. Clow will be found most stimulating.

THE ANNUNCIATION

The Annunciation is really a feast of our Lord and not merely of Mary the Mother. It falls on March 25, and is the true feast of the Incarnation. As such it will provide opportunity for a sermon or sermons dealing with this great mystery. In Dean Charles R. Brown's Washington Gladden Lectures, "Why I Believe in Religion" (Macmillan) the chapter on "The Person of Christ" will repay thoughtful and careful reading.

SEVERAL SAINTS

The calendar for the month notes the days of several saints. There are possibilities for three or four sermons with a historical background. A sermon dealing with the life and work of St. Patrick (March 17) will always interest a large group in the average American congregation. If there is a considerable Welsh vote, as there is in many of our churches, a sermon on St. David (March 1) will be appreciated.

A connection could be made with St. Gregory (March 12) as he happens to be the Bishop of Rome who in 596 sent Augustine to England to convert the Anglo-Saxons. The ancient British and Irish churches had had no intercourse with Rome for over a hundred years and refused to recognize and work with Augustine. Another hundred years and more was to pass before they yielded their independence as national churches. It was over two hundred years in the case of the church in Wales.

March 7 is the day of St. Perpetua. Dr. Robert Rainy in "The Ancient Catholic Church" (Scribners) says of this saint, "The gem of all Acts of martyrdom is the story of Perpetua and her companions. She was a young Carthaginian lady, a wife, and mother of a young child, and she wrote the story herself down to the night before she was exposed to the beasts — how she was imprisoned, how she was tried, how she was comforted, what visions or dreams she had, assuring her of victory. The narrative is completed by one who could report the closing scenes. The simplicity and the quietness of the whole give it a quite peculiar power. No one, probably, could read it aloud to the end with a steady voice. It is too long to insert, and would be wronged by summary." Principal Rainy gives the *Cambridge Texts and Studies*, part 1, as the best source for this story.

EVANGELISM

What is an evangelistic sermon? It is a sermon designed primarily to proclaim the Gospel to those who have never accepted Christ. There will be objections raised to this definition, but it will be generally accepted. Its message will be the good news from God to every individual soul. It will be simple, plain and direct. It will be "rooted in known life," in life as we know it today. It will seek decision.

It is not the purpose of this department to deal with methods and each man will use those with which he is familiar, and those that have been most successful in his using of them.

In "Evangelistic Preaching" (Revell), Dr. O. S. Davis suggests the organization of the year's preaching around the presentation of the Gospel as a message. "Yielding all the Sundays which must be given up to the church occasions and to those interests in the community which demand recognition from the pulpit, there remain about thirty-two Sundays during the year when the preacher may speak on the subjects that he chooses. No better program can be devised than to present the appeal of the Gospel consecutively and with growing emphasis during these Sundays. This would not, of course, be done every year; but with the variations that are possible it is feasible to go over the ground at least every four or five years."

Dr. Davis suggests a program of evangelistic preaching, giving thirty-two outlines. "The purpose of these first sermons is to present Jesus in such an attractive way that those who hear will be disposed to receive His message favorably because they admire and love Him as the Messenger. Therefore we shall seek to bring out the lovely character of the Jesus of the New Testament, who is the basis of the Christ of the doctrines."

The first seven sermons are devoted to the character of Jesus and His claim upon our allegiance. The themes and texts might prove helpful in preparing such a program for the Lenten evangelism. They are as follows:

"The Man of Nazareth:" Behold, the man! — John 19:5.

"The Great Teacher:" And every day He was teaching in the temple . . . And all the people came early in the morning to Him in the temple, to hear Him. Luke 21:37, 38.

"Jesus the Moral Radical:" For from within, out of the heart of men, evil thoughts proceed. Mark 7:21.

"Christ Claims Us for the Highest Life:" Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter). John 1:42.

"The Master's Motive our Master Motive:" Have this mind in you, which was also in Christ Jesus. Philippians 2:5.

"Christ the Object of Love and Faith:" Jesus Christ: whom not having seen ye love. 1 Peter 1:8, 9.

"The Living Christ Our Constant Comrade:"

It is no longer I that live, but Christ liveth in me. Galatians 2:20.

The foregoing will suggest the value in such a program of evangelistic preaching and may set some to devising one that will be their own.

THE EVERY MEMBER CANVASS

Not all the readers of this department will have this task before them this month, but many will. The Presbyterian Church, U.S.A., has set March 9 as Every Member Canvass Sunday. Again, this department is not concerned with methods. (The General Council, 156 Fifth Avenue, New York, N. Y., issues a Manual for the Every Member Canvass that is as fine a thing of its kind that may be found.) We may be permitted to quote the definition of the canvass. "The Annual Every Member Canvass is the Scriptural plan officially endorsed by the General Assembly of the Presbyterian Church, U.S.A., and increasingly approved by the experience of the churches of all denominations whereby each congregation each year seeks, through a thorough canvass of its constituency, to provide funds to meet the needs of the individual church for adequate equipment, maintenance and extension and to meet its full share of the benevolence objectives of the entire Church."

The minister must play his part in the education of the people. "The pastor has perhaps the largest responsibility for this task. It should begin with the programizing early in the season and should include the progressive use of the pulpit, the midweek service, the regular and special opportunities in group meetings . . . and all the other resources of the church program."

Some must include in their March sermon program some sermons on Stewardship and Church Loyalty and the Christian Grace of Liberality. Some suggestive material was given in this department in the issue of November, 1929.

DAVID LIVINGSTONE

The birthday of this great missionary falls on March 19. No more fitting time will come for a sermon on the missionary spirit and ideal. His life might be the basis of a strong sermon on stewardship.

MARCH DAYS AND DATES

- March 1 — St. David.
- March 5 — Ash Wednesday.
- March 7 — St. Perpetua.
- March 9 — First Sunday in Lent.
- March 12 — St. Gregory.
- March 17 — St. Patrick.
- March 25 — The Annunciation.

Birthdays

- March 1 — Wm. Dean Howells (1837).
- March 3 — Alexander Graham Bell (1847).
- March 5 — Elizabeth Barrett Browning (1806).
- March 6 — Michaelangelo (1475).
- March 19 — David Livingstone (1813).
- March 28 — Raphael (1483).
- March 31 — Haydn (1732).

March 4, 1789 — The United States Constitution went into effect. George Washington became first president; inaugurated in April.

Great Texts and Their Treatment

THE REV. WILLIAM TAIT PATERSON, D.D.

A SENSE OF THE VITAL

"Enabling you to have a sense of what is vital."—Philippians 1:10. (*Moffatt.*)

Paul's prayer for the Philippians.

The Vital Things of Life

Life is complex. Yet the vital things of life are few. Let us seek first the vital things and all the others will be added.

Love and Obedience make the Home, rather than some of the things that receive emphasis. Honest Intelligence is the largest factor in successful business.

So Christ said, "But one thing is needful." The Spiritual is the one vital thing. The relationship between God and Man. "Seek ye first the Kingdom."

Vital Things in the Christian Life

Not assent to creeds. We have intellectualized our religion too much. Church Fathers in the second century were Greek philosophers before they were Christian. They presented Christianity as the true philosophy. We must have statement of what we believe, but Christianity is not bound up in a creed.

Consent to a way of life through surrender to a great Personal Love, to a crucified but now risen loving Saviour. Notice how this is clear in the first great confession of the Church, the Apostles Creed, as it was in its earliest form:

"I believe into God the Father; I believe into Jesus our Lord; I believe into the Holy Spirit."

What is the Church here to do? To propagate certain doctrinal positions? Or to show itself a living, growing organism, the Body of Christ? It is the means of the manifestation of the ever-fuller life of Christ on this earth. Which serves best?

Always the few things, but the few things are vital things!

Through Enriched Love

Love enriched by knowledge and judgment. (v. 9.) It is that that sweeps out selfishness and fear, that shows us the essential things, the vital things.

"Christ has no hands but our hands, to do His work today; He has no feet but our feet to lead men in His way; He has no tongue but our tongues to tell men how He died; He has no help but our help to bring them to His side.

"What if our hands are busy with other work than His? What if our feet are walking where sin's allurements is? What if our tongues are speaking of things His lips would spurn?"

How can we hope to help Him and hasten His return?"

"I SUPPOSED!"

"When the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete."—Acts 27:13.

An incident in the life of Paul. See 2 Cor. 11:23-27.

This was on the journey to Rome. Navigation in that day. Kept close to shore; lay up in the

winter. There had been a late start, several delays, winter storms, now in Fair Havens. Could they go further?

Paul counselled against further travel. He was an experienced traveller. "Three times shipwrecked, adrift at sea for a whole day and night." A man of his intelligence, backed by such experience, had a right to speak.

But the centurion listened to the experts. "Supposing that they had obtained their purpose!" Then the Northeaster caught them! (Good-speed's translation.)

"I supposed!" The explanation of many a tragedy, from green apples to the gun that wasn't loaded! "Who would have thought . . . ! I supposed!"

Experience and Commonsense are Good Guides

Paul urged the use of common sense. There was evident danger to cargo, the ship and the human lives.

You and I have our voyage to make. Some have already learned of the storms that have to be faced. Some have not been long at sea; it has been smooth sailing and they will tackle anything. Some are looking out of the harbor, waiting to put out to sea, and wondering what is before them.

The Apostle says to us all: Do not despise the experience of others; do not count common sense counsel as old-fashioned and weak-kneed. It may be the wisdom of God Himself reaching to you through the voice of a man.

Look at the chapter again. Paul's advice was offset by the experts. The experts thought Fair Havens was not good enough, not large enough, so they urged the attempt to reach Phoenix. But it ended in disaster.

How often contempt is thrown on religion and the Church. The advice to take God into account is laughed at. The Church is old-fashioned and out-of-date, too narrow, too restricted. Bigger, brighter things are to be found. Let's go!

Rev. James Gordon Gilkey tells of an atheistic congress in Berlin. There were vigorous attacks on Christianity. A professor of mathematics spoke for over two hours against Christianity, against the Church, against Jesus Christ. When he sat down an old peasant woman in the balcony called out, "You can argue all night, but the world cannot get on without Jesus Christ!"

Now, that is not ignorance. That is not bigotry. It is common sense based on experience. The old woman knew it in her own life and she knew it in her neighbors.

Head-winds and Cross-currents

Paul's captain and pilot set sail. They ran into the Northeaster. Then "where two seas met," under the battering of the wind and current the ship went to pieces.

That is a parable of life. Continually we meet winds and currents, not alone from outside, but

from within. Jesus warned of two contending powers in the heart: God and Mammon. Paul spoke of the Spirit and the Flesh. Robert Louis Stevenson wrote of Dr. Jekyll and Mr. Hyde.

"To every man there openeth
A way and ways and a way;
And the high soul climbs the high way
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
And every man decideth
Which way his soul shall go."

We offer you not the Church, not the Sermon, but Christ. We offer you practical Christian wisdom, not only from the Book, but from Life, against "suppositions."

The decision must be yours. The minister will gladly see you at the close. Or the minister of any other church of your choice will gladly talk with you further of these things. BUT you must decide!

CHRIST-MADE MEN

"God hath not given us the spirit of fear; but of power and of love, and of a sound mind." 2 Timothy 1:7.

What sort of men does Christ make?

Men Without Fear

Facing the prospects of life.

Spying out the land: the Ten saw giants and walled cities; Caleb and Joshua saw God-given and God-aided opportunity for conquest.

God has given man good news. 1. This is God's world and He rules it. 2. Man is worth something. Christ died for him.

Men of Power

Strength of will and moral nature.

"To be weak is to be wicked . . . To be unable to say 'No' is to be doomed to say 'Yes' to every passion."—*Maclaren*.

Gaining strength. Alarm clock methods. Rather put faith in Christ. Note the paralytic and the man born blind.

Zechariah's vision of the lamps: 4:1-10. True source of all real strength for holy service or for noble life. "Not by might, nor by power, but by my spirit, saith the Lord of Hosts!"

Men of Love

The curb on power. Peter wielded sword; John sought fire. Jesus made them "gentle-men." Made loving by being loved.

God's love. He died for us. Length, breadth, depth and height.

Men of Sound Mind

Self-discipline.

For many fear of self prevails. How conquer that fear? Turn to Jesus Christ.

THE ORDER OF SAINT PATRICK

"A vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us! And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Acts 16:9-10.

The Life of St. Patrick

He was not an Irishman and he was not a Roman Catholic and we cannot be sure he drove the snakes out of Ireland!

He was born, possibly at a spot now called Kilpatrick on the Clyde, in Scotland. He was a minister's son and grandson, and he was wild! About the age of sixteen he was carried a slave to Ireland. There the grace of God found him.

He became a Christian in Ireland. Escaping he returned to Scotland. There Victorious sought him out, as the Macedonian sought Paul.

He became the Apostle of Ireland. There is no mention of Rome. When later Rome entered Ireland the effects of Patrick's work ceased and Ireland's troubles began. "He found all Ireland heathen and left it wholly Christian."

The Order of St. Patrick

British knighthood founded by George Third in 1783.

There is a Christian order: the men who catch the spirit of St. Patrick.

He recognized God's hand in adversity and humbled himself.

He discovered that God will use humble and willing instruments.

He carried God's message and he trained others to carry it after him. From Ireland missionaries of the Cross penetrated to the heart of Europe. The territory devastated by the World War they invaded for Christ. They went out in bands of twelve with a leader.

Was Patrick the first Scotch-Irishman? He has left a great legacy to the Scots-Irish.

THE SOLID FOUNDATION OF GOD

The Apostolic Church had its controversies, its bitter arguments. Men had great and vital things to deal with in those days. It was to be expected that there would be differences. The sad thing was that as always they caused bitterness of spirit and soreness of heart. Men's lives were not profited by them and the Church was not set forward.

Paul, himself a fiery controversialist, wrote to the young minister Timothy and gave him two valuable principles to guide him. (2 Timothy 2:14-18.) First, "Don't bandy words!" and second, "Avoid shallow, worldly philosophies!"

The Solid Foundation of God

Paul, having given this advice, strikes through controversy and thrusts it aside to make a bold assertion. "The firm foundation of God standeth, having this seal, The Lord knoweth them that are His: and, Let every one that nameth the name of the Lord depart from unrighteousness." (2 Tim. 2:19.)

Controversy was useless and harmful, issuing only in strife and bitterness. The surest exposure of error is the exhibition of the truth. The truth was plain and secure. There is a solid foundation on which a man may build a philosophy of life,

here and hereafter, and it is a foundation laid by God.

This foundation stone has two inscriptions on it, and they tell us the character of the superstructure to be reared on it. The first is that God personally knows His own people; and the second is that God's people will be known by their lives. The Lord recognizes His own, and profession is tested by character.

The Basis of Faith and Life

On this solid foundation we must rear the whole structure of our lives. Nolan R. Best says, "God, if He is our Father, must know His children personally and deal with them individually, for impersonal and mass relations never yet were fatherly."

This, then, is the basis of our working faith in God, that He knows us and our ways. It is no help to us, no strength or stay, simply to believe that God exists, but has no interest in the children He has created. It is not God's power, but God's love that wins us and sustains us in life. It is our faith in God's knowledge and care that carries us unafraid through life. "He that cometh to God must believe that God is *and* that He is a rewarder of them that diligently seek Him."

In this faith we dare to pray. If prayer to the Christian is more than a kindergarten game in which we "make believe," if it is more than an altruistic exercise, it is more because we know that God knows and cares. We pray because we believe that God knows and cares and is willing to release His power for man's good, is willing to empower us for service.

In this faith we dare to live. There are many voices questioning the worth-whileness of life and some of them strongly deny that life has any value. The soul that is conscious of God and that has realized God's love and care for the individual will never question the value of life. That soul knows that life has purpose and that it may have power.

So in this faith we dare to work, we dare to give our lives in service and sacrifice. If God knows nothing of His people, and cares less, why should we take thought for our brother? Nay, why call him "brother?" But God knows and cares, and so we strive and know and care also.

The Demand of Our Faith

The second inscription on this foundation-stone laid by God is no less important than the first. "Everyone who uses the name of the Lord must give up evil." (*Goodspeed.*)

This is why God has given us Jesus Christ. Through all the passing centuries Christ is slowly making the conscience of mankind more and more sensitive to evil. Every generation is setting the standard of character higher, is making more delicate the test of human conduct. More and more as men know Christ Jesus do they strive to "reach mature manhood, and that full measure of development found in Christ."

This is why Christ died on the Cross. Nothing else within the thought of God or man could so

reveal evil in its vileness as that Cross that has so thrown its shadow across the whole world.

If we rejoice in the first inscription, "God knows those who are His," and base our faith and build our lives on it, we must hear and heed the demand of this second inscription, "Everyone who uses the name of the Lord must give up evil."

Too many of us are ordering our lives as if there were but one inscription on the foundation. Some people talk loudly and at great length of God's knowledge, of His love and care, and act as if God were blind. Others strive to order their lives as God requires of them, they seek earnestly to keep His commandments, but their faces and their conversation would give the impression that God were dead.

Here then is the solid foundation of God on which every man may build the fabric of his life: God knows and cares for His people, and Christian profession must be backed by Christian character.

THE ROAD'S LAST TURNING

"I am persuaded that neither life nor death . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord." Romans 8:38, 39.

Life, we are told, is a struggle for food and drink and companionship desired. But if it is only that we can understand why some curse it and some destroy it. J. Wilbur Chapman told of a man jumping off the pier in New York into the river. A rope was thrown to him but he refused it. He cried, "Oh! to — with it! I'm through!" and sank beneath the water.

He had come to "the road's last turning." What was waiting for him around the corner?

"So, with the wan waste grasses on my spear,
I ride forever, seeking after God;
My hair grows whiter than my thistle plume,
And all my limbs are loose; but in my eyes
The star of an unconquerable praise;
For in my soul one hope forever sings,
That at the next white corner of a road
My eyes may look on Him!

(*The Wild Knight: G. K. Chesterton.*)

The Redemption of Life

Jesus makes life comprehensible and endurable. He lifts it out of the purely animal. Behaviorists represent life as merely search for food and drink and companionship. A recent book, "Why We Behave Like Human Beings" tells us in substance that we really behave like animals because we are animals.

Many refuse such teachings. They assert there are spiritual forces in the world. They insist the spiritual is supreme. For the most part they have looked on Jesus Christ. He has redeemed their lives.

We may know Him and His power from one Book, if our eyes are open.

"Here is the Bridge that spans the weary ages,
Here is the Sun that lights the golden bars,
Here is the Balm that every grief assuages
And here the Voice that thrilled the distant stars.

"No wound so deep but here it finds its healing,
No heart so torn but here forgets its woe;
Love divine is here, love all revealing,
And love is all of God who made it so.

"There is a Peace that stills the wildest yearning,
There is a Hope that lifts us from the clod,
That led our loved ones 'round the road's last turning
And left them standing face to face with God."

The All-Conquering Love of God

Increasing interest in Eastertide. An evidence people are keenly interested in the issues bound up in the week's history. "The road's last turning," that bend in the way that shuts out the world, upon what does it open? Here we have life, there we have — what?

Life has been almost too much for many of us, has been too much for some of us; what about Death?

Only one answer to that question. Jesus Christ! The man that cannot accept that — Him! — finds none other. Certainly none other that helps.

So we grasp the meaning of Paul's words in Romans Eight. He is facing, in vv. 31-39, just such perplexing issues: life with its disasters and mockeries, death with its mystery and tragedy.

Life had not been easy or pleasant in Paul's experience. Death would overtake him violently and far from home. Yet he faces both unafraid. Hear him: "I am persuaded neither life nor death . . . shall be able to separate us from the love of God which is in Christ Jesus our Lord."

This is the Christian assurance. It is a great part of the Easter message, neither life nor death need make us afraid. "'Round the road's last turning" our eyes shall indeed look upon Him who conquered Death, and who is the Master of Life.

This is an assurance not for the dying only. First for the living. Eastertide calls us to a living Christ.

So we may face life. Not all the mysteries are revealed. Not all the perplexities are made plain. Not all the questions are answered. But we are sure of God in Jesus Christ. "I am persuaded —!"

"In my soul one hope forever sings,
That at the next white corner of a road
My eyes may look on Him!"

THE GRACE OF THE LORD JESUS

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Corinthians 8:9.

The Grace of Our Lord Jesus Christ

One of best-loved sayings of New Testament. Rank with John 3:16.

Paul's one great declaration of belief in pre-existence of Jesus. A clear confession of the deity of Jesus. "He was rich . . . He became poor!" He put off the power and the glory of Deity.

Paul gives this as the highest example of love and sacrifice for others, and it was for us!

This Grace of the Lord Jesus Our Example

The sentence is parenthetical. Not a part of a doctrinal discourse. Not put forward in controversy. Interjected in a non-theological discussion, as an illustration and an incentive.

Paul has been saying, "Here is a certain demand

upon you as Christian believers and followers of the Christ. How will you meet this demand? Well, as you think over your answer, let me remind you that "ye know the grace of our Lord Jesus Christ!"

The demand? A great Christian enterprise was in need of money! Paul was engaged in the first Christian Every Member Canvass. There were needy Christians in Jerusalem, and Paul was concerned that they should not starve.

The point! There was a vital Christian enterprise and the Apostle was asking money for it! As an argument, an incentive for giving he urges Christ. "Ye know the grace of our Lord Jesus Christ!"

A Christian and His Money

The pulpit and money.

Paul's conception. He had given up his heritage and counted it as refuse — for Christ! "Money is concrete life, it is bottled man, it is a token of service." — Dr. Silas Evans.

Paul calls attention of Corinthians to two examples of the Christian grace of liberality. The Churches in Macedonia: poor, yet they gave "beyond their power." The secret was, "first, they gave themselves unto the Lord."

Then he pointed them to Christ. See our text.

It is as if he said, "Here is the Great Example, and here, in Macedonia, are Christians copying it!"

What standard of comparison have we for our giving? Is it "what's my share?" Story of the amount of milk given by farmer's cow: "by voluntary contribution, she don't give none. Get her cornered so she can't kick none to hurt, and an able-bodied man can take away eleven quarts!"

"Not grudgingly, nor of necessity!" A poor, blind woman in a mission in Paris gave twenty-seven francs, or seven dollars. It was what she saved because she did not need a lamp at night!

Horace Bushnell said, "One more revival, only one more is needed, the revival of Christian stewardship, the consecration of the money power to God. When that revival comes, the Kingdom of God will come in a day."

Gladstone said, "I believe that the diffusion of the principle and practice of systematic benevolence will prove the moral specific of our age."

Where are we putting our chief interest? Text.

(This was preached on the morning of the canvass and was followed by a charge to the canvassers and a service of dedication.)

A STEWARDSHIP ILLUSTRATION FROM LIVINGSTONE

"Returning to Kuruman in June, 1843, Livingstone was delighted to find a letter from the Directors of the Society authorizing the formation of a settlement in the regions beyond. He found another letter that greatly cheered him, from a Mrs. M'Robert, the wife of an Independent minister at Cambusland (near Blantyre), who had collected and now sent him £12 (twelve pounds, or, roughly, sixty dollars) for a native agent . . . In acknowledging this letter Livingstone poured

out his very heart, so full was he of gratitude and delight. He entreated the givers to consider Mebalwe as their own agent, and to concentrate their prayers upon him, for prayer, he thought, was always more efficacious when it could be said, 'One thing have I desired of the Lord.' . . .

"All the world knows the story of the encounter (with a lion) at Mabotsa, which was so near ending Livingstone's career, when the lion seized him by the shoulder, tore his flesh, and crushed the bone. Nothing in all Livingstone's history took more hold of the popular imagination, or was more frequently enquired about when he came home. By a kind of miracle his life was saved, but the encounter left him lame for life of the arm which the lion crunched. But the world generally does not know that Mebalwe, the native who was with him, and who saved his life by diverting the lion when his paw was on his head, was the teacher whom Mrs. M'Robert's twelve pounds had enabled him to employ. Little did the good woman think that this offering would indirectly be the means of preserving the life of Livingstone for the wonderful work of the next thirty years!"—*The Life of David Livingstone*: Blaikie, pp. 46, 55.

Mebalwe lived for many years to continue serving Livingstone and Christ.

THE CROSS BEFORE CALVARY

"Jacob, and the Cross of Limitation:" And he halted upon his thigh. Genesis 32:31.

Lenten Lights

THE REV. CHARLES G. AURAND

Quinquagesima, March Second.

Epistle. 1 Corinthians 13:1-13. One of the great classics of Christian literature, revealing the depth of soul and of song in a strong-fisted, hard-headed theologian. It also ranks as one of the finest contributions to Christian ethics. With such heart passion the *Christian* begins his journey to the cross. Paul's panegyric portrays the *Place of Love*, (vss. 1-3); the *Properties of Love*, (vss. 4-7); the *Perpetuity of Love*, (vss. 8-13). The example par excellence is Jesus. The most natural question is whether I possess a love of the character Paul depicts. Remember, "the way of the cross leads home."

Gospel. Luke 18:31-43. "Behold, we go up to Jerusalem . . . and they shall scourge Him and put Him to death." Christ begins His journey to the cross. Thereby is disclosed His submission to the will of the Father, His compassion toward the needs of man. Love—Love. And Heroism too. Note the contrast—sight to Christ, blindness to the twelve. But "the blind receive their sight" says Bartimaeus, for he is an example of how it can be cured. Shall vision be given us that we can follow Him to Jerusalem and see the

"Joseph, and the Cross of Loneliness:" And Joseph said unto his brethren, I am Joseph: doth my father yet live? Genesis 45:3.

"Gideon, and the Cross of Conflict:" And the Lord looked upon Gideon, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? Judges 6:14.

"Ezekiel, and the Cross of Bereavement:" So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. Ezekiel 24:18.

"John the Baptist, and the Cross of Humility:" He must increase, but I must decrease. John 3:30.

THE BEAUTY OF CHRIST

"His Face: What is it Like?" The glory of God in the face of Jesus Christ. 2 Corinthians 4:6.

"His Eyes: What is Their Power?" And the Lord turned, and looked upon Peter. Luke 22:61.

"His Hands: What is Their Task?" Behold My hands and My feet, that it is I Myself. Luke 24:39.

"His Feet: Where Do They Go?" How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace. Isaiah 52:7.

"His Personality: What is its Beauty?" And Pilate saith unto them, "Behold the man!" John 19:5.

—The above themes and texts are from *Faces Through the Mist*, by John A. Patten, M.A., M.C.

meaning of the cross? The wayside beggar also gives us our key to Lent—"Jesus, have mercy on me." It is an uphill road to the Holy City. Do we follow through the "Gateway to the Passion?"

The word Lent is derived from the Saxon term meaning Spring or the time when the days lengthen. It is spiritually significant of the increasing diffusion of Christ as the Light of the World. After the analogy of Jesus' temptation and the forty years' pilgrimage of the Israelites it became a period of 40 days' observance preceding Easter, excluding Sundays. Cleansed by the Reformation of the external elements of penance and fasting, its purpose is to excite penitence and intensify a growth in grace by devout contemplation of the Passion of our Lord.

Ash Wednesday, the First Day of Lent,
March Fifth

Epistle. Joel 2:12-19. An O.T. lesson that is finely interpretive of the scope and purpose of the Lenten observance. 1. A call to *Worship* (vs. 15). 2. A call to *Repentance* (immediate—"now," complete—"all," inward—"heart," outward—"fasting") (vss. 12 and 13). 3. A call to *All*, old

and young, saint and sinner (vs. 16). 4. A call to *Blessing*, merciful and abundant (vss. 13, 14, 18, 19). It is a lesson that is timely and suggestive.

Gospel. Matthew 6:16-21. In this fitting excerpt from the Sermon on the Mount, our Lord presents a *definition*, then an *exhortation*. True religion does not consist of the practice of rites and ceremonies but has its source and strength in the inner life. Existing forms will then be filled with a new spirit and thus be given a new meaning and value. Therefore let it be the aim of your life to amass the imponderable and imperishable treasure, subject neither to natural disintegration nor forcible abstraction, burglar-proof, moth-proof, rust-proof; which consists not in the praise of men, but in the favor of God. Such possessions are the best safeguard of heart and conduct.

Invocavit, the First Sunday in Lent, March Ninth

Epistle. 2 Corinthians 6:1-10. Since the observance of these days is for the purpose of self-examination, the Christian will analyze himself, seeking to discover and correct his weaknesses and failures. What? Why? When? How? are some of the questions respecting them he will ask of himself. In this accepted time he will not receive the grace of God in vain but purge his life of its dross and seek to make it pleasing and profitable (by "making many richer") to Him. 1. Have I *co-labored* — with God? 2. Have I *stood fast* — in trial? 3. Have I *measured up* — in pureness, etc.? 4. Have I *put on* — the armor of righteousness? The answer is negative. Despite the *Plea for Reconciliation*, there has been no substantial *Proof of its Acceptance*. Hence the Christian's Walk — in Penitence. O Lord, "Hear Our Solemn Litany."

Gospel. Matthew 4:1-11. One of the great crises in the life of our Lord — The Temptation. There could have been a no more opposite selection, introductory to Lent, than this. The text is inexhaustibly rich, with its background in O.T. history as recorded in Deuteronomy 6-11. For one thing, study its *Design*, divinely devised to test His spiritual integrity, to demonstrate His sinlessness, to make Him experimentally acquainted with sin. Then note its *Form*, the misuse of divine powers, or selfishness and sensuality; the gaining of noble ends by false methods or presumption and pride, the attainment of success by wrongdoing or worldly ambition and compromise. Collate Genesis 3:6 and 1 John 2:16. It is an attack upon the *body*, the *spirit*, the *will* of a man. An effort to ruin The man or prevent consummation of His mission. An endeavor to *shake* the faith of Christ in the will of His Father, *misdirect* it, or *abort* it. For the Christian there is no minimizing the dangers and perils of his profession, assailed by the flesh, the world, and the devil. His weakest point is the object of assault. But with Him ("co-laborers" — Ep.) I can never be "overcome of evil." Will I be faithful to my transcendent calling? Is mine the filial relation, the filial spirit? When I am sorely tried can I too say, No, No, No?

Reminiscere, the Second Sunday in Lent, March Sixteenth

Epistle. 1 Thessalonians 4:1-7. The Christian's Walk — in *Holiness*. It is the *sine qua non* of the Christian life. The gentile Church at Thessalonica was exposed to the dominant heathen vice of immorality. Hence, says the Apostle, remember (*Reminiscere*) my former instructions as to the nature of Holiness, the necessity of Holiness, the growth of Holiness. The automotive world in its recent models revealed higher power and a more beautiful finish. Is there such an advancement with us?

"Take my life and let it be
Consecrated, Lord, to Thee."

Gospel. Matthew 15:21-28. If Jesus can conquer sin as it seeks to entrench itself in His life, can He conquer sin already embedded in us? The answer is found in the second of the Passion Portraits. A great need is presented by a Canaanitish woman, with her sex, her religion, her nationality, against her, pleading for a Canaanitish daughter. Her need is equalled by a great *Faith* which is patient, persevering, prevailing. We see how national and racial lines are broken down that the Saving Word may abound more and more. To that task the Church is called, for everywhere there is just such a need of spiritual healing from the power of sin. Are you sure there is no demoniacal possession today? Do we like to be disturbed in our comforts or our convictions? Do we encourage or discourage others in their coming to Christ?

Oculi, the Third Sunday in Lent, March Twenty-third

Epistle. Ephesians 5:1-9. The Christian's Walk — in *Love*. It should be recalled that originally these lessons were associated with the preparation of the catechumens for Church membership. Upon this day a strict examination was conducted, and if this was successfully passed, they become initiates and entered upon the observance of Lent. Hence this lesson is particularly appropriate for membership classes. "Dear children," 1. Walk as children of *Love*, with Christ as the *exemplar*, and *man* as the *imitator*. 2. Walk as children of *Light*, refraining from *evil*, lest you *lose your salvation*. (vss. 3-5), and from *evil associations* lest you *incur* the *divine wrath*. All this is to the end that you may yield the fruits of the spirit which is in all goodness, uprightness and truth. Are your eyes (*oculi*) upon the Lord? Do you remember that His eyes are upon you?

Gospel. Luke 11:14-28. "Your country needs you now" pointed a war poster. The same clarion call comes from Christ. For there are *Two Kingdoms in Conflict* (vss. 15-22) and *Neutrality is Impossible* (vss. 23-28). In the defense of His miracle, three keen and cogent arguments are presented in vss. 15-18, vs. 19, vss. 21 and 22. The miracle is *designed* to evidence the conflict between Two antipathetic Powers with the City of Man-soul as the battleground. It is a combat that never can be harmonized. Three attitudes toward

Christ are usually defined — acceptance, hostility, neutrality. But the latter is only regarded as enmity, a dead weight, a bad influence. Certainly there can be no such thing as a *divided* soul, nor can there be an *unpossessed* soul. If the devil is driven out, the spirit must be brought in; an empty life is a prey to evil forces. Is there no neutrality among Christians today? What about our standards of morality, our conventional religion, our compromises? This Lenten season summons you to a renewed allegiance. "Choose you this day whom ye will serve."

*Laetare, the Fourth Sunday in Lent,
March Thirtieth*

Epistle. Galatians 4:21-31. An analogy based upon an incident in O.T. history. The problem in the Galatian Church as fomented by the Judaizers was, "who are the true heirs of Abraham?" (3:7, 16, 29).

First of all Paul presents an *argument* based upon the analogy, with Ishmael typifying the Jewish Church and Isaac the Christian church. Then the Apostle makes an *appeal*, that since they are free as Christians, they should stand fast in that freedom; since they are sons, they must have the true spirit of sonship. Truly, even with the penitential character of Lent, one can *rejoice*

(laetare), that where sin abounded, grace did much more abound, that the mercy of God is from everlasting to everlasting upon them that fear Him, that the Christian's Walk is — in *Liberty*.

Gospel. John 6:1-15. A lesson in mathematics. Most of the twelve preferred a solution by subtraction (Matt. 14:15). Phillip might have suggested addition. Andrew thought of division. Omitted in the calculation was one who solved it by multiplication. A *Multitude*, footsore, sick and starving, with an appetite for health and heart-wholeness. A *Miracle* disclosing a willingness to assume their burdens and a power to ameliorate their needs. It served to lay a strong foundation for faith in Himself and taught the disciples that they were the recognized agencies through which He would operate. When small capacities are divinely enlarged, there is more than sufficient for the occasion. A *Moral*, as the miracle is an apt vehicle for a truth — He is the bread to satisfy the pangs of a spiritual hunger (vss. 48-58), a bread from heaven, a bread that assures eternal life, a bread shortly to be broken.

"Bread of Heaven on Thee we feed
For thy flesh is meat indeed;
Ever may our souls be fed
With this true and living bread."

— Conder.

Methods of Church Work

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EVERY YEAR EVANGELISM

The Rev. James Guthrie McIlhinney

Evangelism is, and ever must be, present in the church, but like fashions in clothes, it changes its form from time to time. Mass evangelism, which during the last generation was so fashionable and effective, has given place to personal evangelism. And that does not mean that the matter is left to the initiative of each individual to be done when he feels like it or according to his own method or lack of method. On the other hand not only have methods been devised and books written setting forth these methods in detail, but many specialists are in the field to set up conferences to study and schools for practical experience in personal soul winning.

Every city needs to be brought face to face with Jesus Christ and its responsibility for the effectiveness of its religious influence. Christians require periodic preparation and inspiration to keep up their active interest in personal work and the church's program of worship and ministry. Special attention must be given also to the spiritual temperature of the people, for the tendency is toward the sub-normal, and it is a fact that a sub-normal temperature in spiritual life is

even more disastrous than it is dangerous in physical life. These ends may be secured most effectively through the inspiration of a cooperative evangelistic program.

The method followed for the last few years in the city of Denver will illustrate the present mode or fashion, in evangelism.

The first city-wide program was promoted by the Ministerial Alliance and the Churchmen's Council of the Y.M.C.A. It was set up according to the plan and under the leadership of Mr. George Irving, secretary of the religious work department of the National Council of the Y.M.C.A.

1. The "George Irving Plan" includes the organization of personal workers' groups in the various churches for study, training and prayer.

2. A central place where all workers meet for supper, and to receive special instructions and inspiration, and as the work proceeds, encouragement through the testimony of those who have been used by the Holy Spirit to bring men to a decision to accept Christ as their personal Saviour.

3. The workers leave the meeting which is dismissed at an early hour and go at once to call

on their prospects, under the courage and inspiration received at the supper meeting.

The week of prayer in 1929 was seized upon as a suitable time for a city-wide program. Again preparation in the local congregation was the first step. The Reverend Charles L. Goodell, executive secretary of the commission on evangelism and life service of the Federal Council of Churches of Christ in America, was brought to Denver as the speaker.

Dr. Goodell brought conviction, inspiration, and enthusiasm, in his vital messages at mass meetings, upon the two Sabbaths, and at all his meetings during the intervening week.

On Monday he addressed the ministers of the Alliance on The Call To and the Sacred Responsibility of the Gospel Ministry. The searching challenge of the address was irresistible; it gripped the heart of every man present.

The city was divided into five sections, each of which held, in a central church, a supper meeting composed of the church leaders and personal workers of the section, which was addressed by Dr. Goodell, where he presented plans, facts, and experiences relating to soul winning. These supper meetings were followed in most cases by mass meetings held in auditoriums of the churches, where crowds were thrilled and inspired to new devotion and enthusiasm by his eloquent appeals.

Noon-day meetings in the First Baptist Church addressed by Dr. Goodell reached many hundreds more, with vivid living messages of Christ's matchless love and power to save.

The Easter season, generally considered the most strategic time for evangelism, was the next occasion set apart for a city-wide program. It was conducted entirely by local leaders and was truly city-wide in scope.

The plan, like when Israel conquered Jericho, was to surround the entire city and for each man to go up to that sector immediately in front of him, in the name of the Lord of Hosts—into business circles, into service clubs, into industrial plants, into schools and colleges, into every conceivable place where men gather—carrying the message which has the power to break the stranglehold of the world and drive out sin and selfishness and all unchristlikeness.

Thousands looked upon this living Christ as he was lifted up before them in two weeks of noon-day meetings in the Denham theatre, by various denominational representatives.

Preparations for the Easter Sabbath by means of this city-wide plan, reaching as it did many thousands of people, followed by the special, Easter program in all the churches, recharged, energized and electrified the Christian people of Denver and resulted in an ingathering of souls which demonstrated that the risen Lord had been present in resurrection power.

We have taken part in these cooperative efforts for several years and each year, either immediately following the meeting or later in the year, as a result of these programs of personal evangelism, we have received some persons from the world, into the membership of our church.

RECORDING "PASTORAL CALLS"

I kept a record of my pastoral calls in a little "Pastor's Pocket Record" book. In this book I kept records of my sermons, funerals, marriages, etc. The inability to keep a neat, up to date, practical record by the use of this system discouraged me.

Handwriting does not show up very neatly in a little book that is handled every day. Some families move often and he soon has his book marred by scratched names. Then, too, one feels the need of keeping separate records of visits to members. Visits to homes of prospective members, friends of the church, and all other non-members, are another matter. The record system should show at a glance which are members and which are not.

I began to feel the need of a system for keeping a record of pastoral calls, and devised a card system which is proving satisfactory. I had cards printed to fit a 3½ by 5-inch filing drawer on my desk, and purchased an alphabetical card index to fit and use with the cards. The cards are of two colors, one for members, and one for all non-members. The cards are pliable so they will work easily in the typewriter. Do not get stiff ones.

At the top of each card is space for name and address. The remainder of the card is divided into twelve equal divisions, one for each month of the year. The name of month is printed at the top of each column. Also the words "Pastoral Calls." This composes all the printing and the card is ready for use.

I fill in all the records on the typewriter, putting the year under January, and as calls are made I write the number of the day under the proper month. At the end of the calendar year, I draw a line with underscore key of the typewriter across the card under the last filled in line. Then I am ready for another calendar year of visiting in that home. Each card will suffice for three to five years, according to the amount of visiting you do.

Advantages of this system are: 1. You can use the typewriter. Those without machines can use pen or pencil. 2. The use of different colored cards helps you to tell at a glance which are members or not. 3. It is inexpensive, as each card will last from three to five years, yet accurate and satisfactory. 4. It is flexible. New families may be put in and those moving away may be taken out. 5. It can be kept in alphabetical order all of the time. 6. It can be used with a loose-leaf book as well as in a drawer. 7. It will show up your visiting schedule so you will know if you should do more or less of it. 8. By filing away used cards, they will remain neat and handy for a life time. 9. It can be used regularly with little time and trouble. You can run through your cards after your day of calling is completed.—Rev. W. W. Sprouse, Staunton, Va.

AN AUTOMOBILE FUND

A machine seems a necessity for many ministers to do their best work. Members of my congregation live three miles north, south, east and west

of my home. In order to cover this field, I required a machine. I did not have a cent extra to put into the first cost, and it was unwise to ask the church to provide it.

A competent business woman who saw the need came to our aid. She is the proprietor of the Chelsea Inn, which enabled her to be of great service. The Inn advertised chicken dinners for two weeks in all the local papers. In the dining hall were placed boxes covered with pictures of machines, in the box were small envelopes and notices explaining the purpose of the campaign. The guests stopped to read the notices, and knowing of our church and its work, many of them slipped a ten-dollar bill into the envelope. One person put in a \$50 bill, another \$25.

The chicken dinners were \$1.00 a plate, and many of the town's people dined there these two weeks. Half of the \$1.00 was given to the fund in every case where a guest came because of the campaign. *Result*—we have the car to help us in our work and recreation, and the Chelsea Inn enjoys a new and splendid reputation.—*Rev. A. Avery Gates, Congregational Church, Hampton, Conn.*

THROUGH LENT WITH OUR LORD

The Rev. Lewis Keast

Lent very properly begins this year on March fifth, Ash Wednesday, and continues until Easter Sunday, April twentieth. Its moral and spiritual opportunities can not be too widely known. If we shall read the token of the times correctly we believe, that this year, in which we celebrate together the anniversary of the Coming of Holy Spirit, as well as the eternal sacrifice of the Son of God, there will come to the Church a general revival of religion and more particularly of the spiritual life.

It is highly significant that if we shall anticipate any real success in the work of the Kingdom of God we must first of all feel the power of his presence. The following suggestion as to programs, music, topics, will have little worth unless we shall first realize that Christ is in all. Through Lent with our Lord is really the only way by which we can sympathetically enter into the Master's passion and suffering.

This season of the year calls for something more than merely a particular periodic devotion, it calls for a renewal of our covenant and continued consecration. Our Lord may well expect if we shall hope to participate in His passion, that we shall accept the responsibilities of sacrificial service. Calvary is the continual call of Christ to a deeper devotion to the great ideals for which our Lord lived and died.

Every pastor will earnestly appreciate the evangelistic opportunities of Lent. Notwithstanding the fact that many churches unite in a special evangelistic effort at this time of the year, every good shepherd of souls will see the splendid opportunity in the local church. It is a happy omen, I am sure, to see churches of different

denominations coming together for a united effort in an attempt to reach the lost, the forsaken and the fallen; but the greatest endeavor after all will be the personal endeavor. Nothing can take the place of personal work regardless of whatever form the campaign may take. Too frequently in a union campaign one church waits for the other to take the initiative; and everybody's business becomes nobody's business.

To insure the greatest success in any campaign our personal solicitations should begin with a house to house visitation. The mistake we make too frequently is that we wait for the people to come to us, rather than go to them. I think I speak from many years' experience whenever we have gone out in an earnest solicitation for souls we have had a kindly reception and not a little success.

A revival of religious life and work will be greatly enhanced if we shall organize our co-workers into groups, meeting first for prayer and then going out into their several sections of the city or rural sections, as the case may be. It should be clearly understood that it is not a census merely that we are seeking, but rather, we go out to bring in the scattered flock of Christ, and we believe that the Church, through Christ, is the way Home!

There are many material means through which we may stress the campaign in the community: We shall use the public press daily if possible. Small cards announcing Lenten services should be sent through the mail; and larger cards printed for use in store windows. An acceptance card should be used, not only to secure the street address and name but the religious status of the individual. These cards may be printed locally, or they can be obtained in stock form from almost any publishing house.

Thus far we have been considering the course of religious life and work through Lent from without, nothing has been said about the service of the church; and this is equally important. It is not enough to get people to come to church, for I fear they will not come again if they go away hungry. Our Lord would have us break for them the "Bread of Life."

Through Lent with our Lord. Every service should center around Him. Remember His passion in your prayers; remember His sacrifice in all your service. Both in the selection of our topics, and in the hymns which we sing, the spirit of the season should prevail. Beginning with the mid-week service what could be more helpful than to consider through the seven weeks of Lent the seven Last Words of our Lord:

March 5, 1930—The Word of Intercession—"Father forgive them, for they know not what they do."

March 12, 1930—His Pardon—"Today thou shalt be with me in paradise."

March 19, 1930—God's Providence—"Woman, behold thy son, behold thy mother."

March 26, 1930—His Loneliness—"My God, my God, why hast thou forsaken me?"

April 2, 1930—His Need—"I thirst."

April 9, 1930—His Victory—"It is finished."

April 16, 1930—His Trust—"Father, into thy hands I commend my spirit."

With equal concern, if the Passiontide is to meet our inmost need, we must look forward to our Sunday services, to be selective not only in the hymns which we select, but in the subjects we choose. The field of evangelistic literature is rich in this respect; and we are grateful that *The Expositor* holds a unique place in that field. Together with the evangelistical ideal we shall be mindful of the place of prayer and Christian culture in the religious life:

Sunday, March 9, 1930—

A. M. An Adventure With Jesus.

P. M. The Call of Christ.

Sunday, March 16, 1930—

A. M. Jerusalem Old and New.

P. M. The Claims of Christ.

Sunday, March 23, 1930—

A. M. Hindrances to Prayer.

P. M. The Claims of the Church.

Sunday, March 30, 1930—

A. M. The Victory of Faith.

P. M. The Gospel Invitation—Come.

Sunday, April 6, 1930—

A. M. The Barren Fig Tree.

P. M. Life's Best Investment.

Sunday, April 13, 1930—

A. M. Gethsamene—The Cross.

P. M. The Day of Decision Now.

Sunday April 20, 1930—Easter Sunday—

A. M. The Life Immortal.

P. M. Easter Cantata (Selected).

We believe that with a careful perusal of the rich material that is offered in different sources it is possible for each of us to increase the value of our services this Passiontide. Going through Lent with our Lord is not only the way of Calvary, but the way of complete victory!

FELLOWSHIP OF PRAYER FOR LENTEN SEASON

Pastors who desire to participate in the plan of Fellowship of Prayer prepared by the Commission on Evangelism and Life Service may write to the Commission at 105 East 22nd Street, New York City, for information. The Commission has designed an outline for use from March 5 to April 20, and a copy will be sent to you on request. Please inclose a 2-cent postage stamp with your request.

A four-page folder has also been designed by the Commission, containing Sermon Subjects and Texts for nation-wide use in awakening members of Christian churches to the meaning of Pentecost. Ask for a copy at the above address.

THE USE OF UNFAMILIAR HYMNS

Many pastors have difficulty in securing the cooperation of church members in the use of new or unfamiliar hymns. In other words, when the pastor chooses a certain hymn to grace the general plan of a worship service, the congregation does

not join in this part of the worship, and the pastor learns to his dismay that it is difficult to overcome the effect. Where there is a well-trained choir or quartette, the difficulty may be overcome somewhat, because the silence of the congregation is not so "loud."

The music director of White Temple, San Diego, follows a well-organized plan to teach the congregation one new hymn each month. A hymn is chosen which will serve to illuminate the theme for the month in the Christian year, and is designated "The December Hymn," or "The April Hymn," or "The Easter Hymn," and the story of the composition of the hymn is printed in the church bulletin. Any items of interest about the life of the writer of the hymn are included in the story. This serves as a background and creates interest. The choir is familiar with the hymn before the title is announced to the congregation. The choir sings the hymn the first time without the aid of the congregation, then a stanza or two are repeated with the congregation joining in. The first Sunday evening of the month finds the director of music in charge of the whole congregation, and the hymn is repeated until it is familiar to most of the members. Many memorize the words at the time the hymn first appears in the church bulletin. This aids in the drill.

After the hymn has been learned by the congregation it is frequently used to make it a part of the church member's list of familiar hymns.

THE MONTH OF MARCH IN THE CHURCH CALENDAR

Rev. L. C. Hofer, pastor of the First Baptist Church, Morristown, New Jersey, writes: "In reading *The Expositor* for January, I came upon the article 'The Preacher's Program for 1930.' I am sending you my program for the next six months, trusting it may be of help to someone. I can furnish a list of books that are helpful in the preparation of these sermons."

March—Decision Mon'h

On Sunday, March 2nd, the pastor will hold Decision Day in the Bible School.

Baptismal Class every Thursday evening before Prayer Meeting. The pastor will begin a special series of sermons on Different Women.

March 5th is the beginning of Lent. The scripture lessons will be printed later.

March 2—a.m.—"The First Beatitude." Communion and Reception of New Members.

p.m.—"The Woman That Is Always Wanted."

March 9—a.m.—"The Second Beatitude."

p.m.—"The Woman Who Never Failed in Her Task of Happiness."

March 16—a.m.—"The Third Beatitude."

p.m.—"The Frivolous Woman."

March 23—a.m.—"The Fourth Beatitude."

p.m.—"The Society Woman."

March 30—a.m.—"The Fifth Beatitude."

p.m.—"The Discontented Bride."

Prayer Meetings, Thursday Evenings, 8 p.m.

March 6—"True Worship."

13—"Offering to Jesus."

20—"The Shepherd Psalm."

27—Missionary Lecture. Stereopticon.

April—Resurrection Mon h

On Friday, April 18th, The Three Hours of Devotional Service.

On Easter Sunday there will be taken an Easter Thank Offering.

On Sunday, April 27th, The Every Member Canvass.

The pastor will begin a special series of sermons on "The Commandments."

April 6—a.m.—"The Sixth Beatitude." Communion and Reception of New Members.

p.m.—"The First Commandment—Some Modern Gods."

April 13—a.m.—Palm Sunday—Special Services. p.m.—"Second Commandment—False Forms and Superstitious Rites."

April 20—a.m.—Easter Service—Baptism. p.m.—Special Easter Pageant.

April 27—a.m.—"The Seventh Beatitude." p.m.—"The Third Commandment." The Gargene of Nature.

Prayer Meetings, Thursday Evenings, 8 p.m.

April 3—What Kind of a Being is Man? Where Did He Come From? What Is the Matter With Him?

10—Misunderstood Blessings.

17—The Beatitudes.

24—Missionary Lecture. Stereopticon.

May Associational Month

The Annual Business Meeting of the Church and Election of Officers, Tuesday, May 13th, at 8:00 p.m.

The Annual Meeting of the Morris and Essex Association will be held on Wednesday, May 14th. All Day.

May 4—a.m.—"The Eighth Beatitude." Communion and Reception of New Members.

p.m.—"The Fourth Commandment." The Soul's Parlor Day.

May 11—a.m.—"Mother's Day."

p.m.—"The Fifth Commandment." That Home of Yours.

May 18—a.m.—"The Cross." Foolishness of Power.

p.m.—"The Sixth Commandment." Killing Folks Off.

May 25—a.m.—"Modern Jonahs."

p.m.—Patriotic Union Service.

Prayer Meetings, Thursday Evenings, 8:00 p.m.

May 1—What Is Wrong With the World? How Did It Get Into This Fix? Is There Any Way Out?

8—Confessing the Lord Jesus.

15—The Model Prayer.

22—What Kind of a Person Was Jesus Christ?

29—Missionary Lecture. Stereopticon.

Matins and Vesper Services

MARCH—SPECIAL DAY MESSAGES

The Rev. J. R. T. Lathrop, D.D.

March was the first month of the old Roman year. Likely gets its name from Mars, the war god. There is a legend that the winds of March is Nature's way of preparing the earth and the trees for the running of the sap; so that March, the Spring month, is intimately related to the harvest months. Nature thus is a unit, cooperative with the seasons and creative.

March is the stress and strain month, Nature awakening to her tasks and bowing in obedience to the sun. To the preacher this is suggestive. Life cannot be maintained without struggle and vigilance. Says Browning:

We fall to rise,
We fight to win.

Eternal vigilance is not only the price of liberty, it is the guarantee of larger life.

It was on the 2d of March that John Wesley died (1791).

Also March 24th, Henry W. Longfellow died. (1882.)

March the 5th is *Ash Wednesday*, the beginning of *Lent*.

For a Mid-Week Service it would be opportune to open the Lenten season with a special program, the subject being:

"Dust and Ashes"

A blackboard could be used, giving a few

salient facts in the lives of these great historic men. To what end did they live and work?

Having the Wesley hymns. Quoting Wesley's last words:

"The best of all is God is with us."

Longfellow's "Psalm of Life" could be recited by some high school student.

Life is no' Dust and Ashes.

"Dust thou art to dust turnest
Was not written of the soul."

LENT

Protestantism now enters the Lenten season with intelligence, conviction and confidence. Let us not forget that the power of the Church in the world is in what it undertakes and accomplishes. "Expect great things of God and undertake great things for God." It is the period of the year by consensus of action entered into by all the churches for the two-fold object of re-indoctrination of believers and the awakening and ingathering of those who are in the constituency (yet without Christ), into the fold of the church. And there are numbers of such for whom Christ died. By common consent it is the season for evangelism carried on by the pastor and his own people, all departments of the church being organized to these goals and all things else set aside until this is accomplished. To this end throughout the forty days there is a community atmosphere. Wise is he who at this season zealously undertakes with

his board and membership to turn many to righteousness.

We should rejoice. For Charles A. Bickel, President of the United Press, has just declared:

"The relations between man and God were never of more general interest than now. This is so true, indeed, that articles about God have become a daily feature."

Subjects for Sunday Morning Sermons

March 9.

"Humiliation and Prayer." 2 Chron. 7:14.

A distinguished churchman has just declared that the world never needed Christ more, nor wanted him less. This is startling if true. Why does this age need him more than any other? Who is Jesus Christ that they should need Him? Is he needed more than art, science? Why?

If he is so needed *Why is He not Wanted?* What are the currents that swing men's desires away from Christ? Is it the New Testament Christ they want less or the Christ of the Church? Here is a fruitful field.

Prayer. What will it do? Have we lost the art of prayer.

Show how prayer releases spiritual forces.

Show how prayer is cultural and brings the soul to the love of obedience.

Refer to the majesty of prayer.

Use prayer hymns. Prayer anthems, Silent prayer.

Benediction.

March 16.

Subject: "Power." Rom. 1:16.

Take particular care to define Power, by illustration.

Everyone stands in admiration before the presence of mysterious Power. Show at last that Power is that mysterious force that produces results—brings things to pass.

We see it in mechanics. We see it every June in the high school and college commencements in the galaxy of graduates. Why is *knowledge* Power?

The power of life in the seed. In the gigantic Mimosa, the earthquake, the silent, persistent sun-rays. Do these analogies suggest any kinship to the spiritual power?

Why is the Gospel the Power of God unto salvation to everyone that believes? What came into the great Apostle Paul that has sent him forward for these two thousand years as the most creative personality outside of Christ in western civilization? Is there such power awaiting to be released now upon human souls?

In the olden time the door posts moved because of the presence of God in the Temple. The priests were not able to administer at the altars because of the awfulness of the divine presence. Is that a glory and an energy departed? Whatever may be the line of discussion the unregenerate world, the man of the street, is asking many hard questions about the Church. Have we an answer?

The preacher, the church, have an answer.

Is this not it? *The Transcendent, Redeeming love of God!*

Closing Hymn: "O Love That Will Not Let Me Go."

March 23.

Subject: "Possessions." Luke 15:31.

"Son, all I have is thine."

This text lifts us into the heights of true riches. Show the comprehensiveness of this declaration. "All is yours, and ye are Christ's and Christ is God's."

Such texts reveal the reality of our possessions.

But we also, aside from Divine grace which those texts reflect, have possessions.

(a) Intellectual equipment. (b) Social contacts. (c) Business and professional acquisition. (d) Money which represents our blood.

As His possessions are ours, shall not ours be His? The way is by personal dedication.

"Higher than the highest heaven

Deeper than the deepest sea,

Lord thy love at last hath conquered;

Grant me now my supplication,

None of self and all of Thee."

March 30

Subject: **The Annunciation.** (Luke 2)*

The 25th day is indicated by the Annunciation. I do not understand why Protestantism should leave the emphasis of the Annunciation to the Roman and Greek churches. There are ways to handle this profound mystery without discussing the inner mystery of being. Protestantism does not believe in the Immaculate Conception, but we do believe in the Miraculous Conception. And it is well for Protestantism to sound the note that every birth, did we view it properly, is a miracle. God, who presides forever over the mysterious beginnings of life, is eternally interested in *How that life shall be used. What it shall become, and What shall be its destiny.*

The preacher can lift his congregation heavenward and a mysterious presence will be manifested in such a service.

I suggest such an hour. It would be *new, fresh, educative, inspirational.*

Hymns, anthems, scriptures, creed.

Chants: Magnificat, Nunc Dimittis.

During the Lenten period each pastor must determine his own program of services. But March is fruitful of human interest.

On the 12th, 1789, the United States post office was established. Thus suggests the theme:

"The Joy of Being Remembered.

On March 19, 1701, Yale College was opened. Talking points: The Christian College. The Christian Teacher. The Christian Atmosphere.

On March 26, 1902, the Rhodes Scholarship was founded.

Subject: *International Relations.*

(a) Through Scholars. (b) Professorships. (c) Peace Parleys. (d) Missionaries.

Hymn. "Master Let Me Walk with Thee."

*Read article "Annunciation" in Hastings' Dictionary.

PREPARATORY PLANS FOR THE COMMUNION SERVICE

The Rev. Lewis Keast

This is not a Communion Service. That service varies in time and manner in most churches; but

it is the writer's conviction that this service can be made more profitable to everybody if we considered certain preparatory plans more thoroughly. It is very possible that the present lack of interest in the communion service is due to a lack of definite preparation. These preparatory plans should help us very materially in making the most of that sacred service.

With many the sacramental side of the Christian life is too frequently forgotten; however, we believe the present controversy on the Reservation of the Blessed Sacrament is teaching all of us the need of more frequent and faithful communion with Christ. It is a beautiful thing to be able to lead one to the Lord's table. Personally I am indebted to my father for having first led me to the table of the Lord; and as I think of it it is not so strange, after all, for every meal with him was sacrament.

Alongside of those whose consideration for the Communion is small may be placed a great number who partake of the Communion but whose benefits would be greatly increased if more careful preparation was made as an approach to that sacred service. Some go as if they were only guests of God. We are not His guests, we are His children, heirs of God and joint heirs with Jesus Christ.

The best results of the Communion can only be realized and conserved as we come with anticipation. Our Lord said: "With *desire*, I have *desired* to eat this passover." Aside from the work of the Communion Stewards, who will see that everything is taken care of in a material way, we might anticipate the Communion service in the mid-week prayer meeting. I would like to suggest that the central theme of this service shall be, "The Sacrifice of the Saviour." In our contemplation of Communion Sunday we shall be found preparing our hearts for the incoming of the Holy Spirit.

If our Communion is to mean anything at all to us, it must be, not in a ritualistic, outward show, but in the realm of the spirit. The prayer meeting creates an atmosphere of approach. Its devotional spirit leads us into a very dear remembrance of the Lord Jesus Christ. Let the meditation of the mid-week service be such as will fasten the minds of folk on the Communion service.

We shall be surprised to see how much more

meaning this will put into the prayer meeting itself if the prayers, the hymns and the meditation are all directed and devoted to the idea of the Communion.

Some pastors send out invitations to every family of their constituency through the mail. One pastor announced on the Sunday previous to Communion Sunday that during the week he would be glad to give the Communion to the sick and shut-ins; and another, I know, sent special invitations to the different departments of the church. The result was that the attendance on Communion Sunday was almost doubled, and many were awakened to the importance of this great service of the Church.

As a preliminary service in the prayer meeting the following program is suggested:

Recite from Isaiah 53 in unison: "Who hath believed our report? and to whom is the arm of the Lord revealed? He is despised. He was wounded for our transgressions."

Invocation: "We are grateful our heavenly Father that we may each hold communion with Thee. Wilt thou prepare our minds and hearts for the incoming of Thy spirit, and make us worthy of a place at Thy table? Our gratitude goes out to Thee for the institution of the Lord's Supper. Make this hour not only an hour of prayer, but an hour of preparation, that we may be worthy to sit at Thy feet forever. In Jesus' name, Amen."

Hymn: "Majestic Sweetness Sits Enthroned."
Silent Prayer. (One minute.)

A number of sentence prayers.

Duet: "The Old Rugged Cross."

Scripture Lesson: Luke 22:14-20.

Hmm: "Break Thou the Bread of Life"

Prayers. The pastor leading.

Hymn: "Our Dear Redeemer Ere He Breathed His Tender Last Farewell."

Two Brief Talks. (Assigned the week before.)

The Communion Peace.

The Communion Power.

Prayer of Consecration.

Hymn: "Take My Life."

Benediction.

If we shall come feeling our unworthiness and confessing our sins, together with a desire to renew our covenant, God will renew our strength.

Music for Choir and Organ for March

Prelude

The Shepherd's Psalm—*Protheroe*.

Simple Confession—*Thome*.

O Lord of Life—*Lefebvre*.

God of Our Fathers—*De Koven*.

Magic Harp—*Meale*.

Beside Still Waters—*Coerne*.

At Evening—*Kinder*.

Anthem

Sing Alleluia Forth—*Dudley Buck*.

Still, Still with Thee—*Speaks*.

Oh For a Closer Walk with God—*Foote*.

Praise the Lord, O Jerusalem—*Maunder*.

O Master, Let Me Walk with Thee—*Stebbins*.

I Shall Not Die But Live—*Parker*.

Break Forth Into Joy—*Barnby*.

In Joseph's Lovely Garden—*Dickinson*.
Sweet Saviour, Bless Us—*Lemare*.

Offertory

My Prayer—*Tosh*.
O Thou Whose Constant Mercies—*Maunder*.
Spring Song—*Macfarlane*.
The Larger Prayer—*Burdett*.
God Shall Wipe Away All Tears—*Roma*.
Serenade—*Gounod*.
In a Monastery Garden—*Ketelbey*.

Ye Shall Dwell In the Land—*Slainer*.

Postlude

O Holy, Holy, Holy Lord—*Buck*.
Gothic March—*Foschini*.
The Lost Chord—*Sullivan*.
A Song of Redemption—*Protheroe*.
Now the Day is Over—*Heaton*.
Blessed Is He—*Klein*.
The Son of God Goes Forth to War—*Whiting*.
March Romaine—*Gounod*.

Young People and the Church

Plans for Working with Young People

Religious Education

A SUBSTITUTE FOR SEPARATE CLASS ROOMS

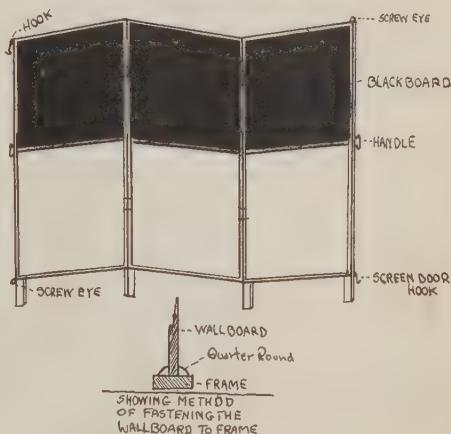
The Rev. D. Andrew Howey

The value of separate classrooms for the best educational work in the modern Sunday school is an established fact. Yet it is not always wise or possible to build such rooms, because of finances, the impossible design or shape of building, an old building with a new plant in the future, but not available now, etc. Some kind of curtains, partitions, or screens may be used as a temporary substitute. One rural community church, with a greatly enlarged attendance following its organization, was faced with a crowded one-room Sunday school. An addition was built, but not enough separate rooms were provided. A new pastor and superintendent saw the need of some kind of temporary partitions. After getting the Workers' Conference to approve the plan, a sample screen was ordered, with the understanding that, if satisfactory, others would be ordered. The pastor and a local carpenter worked out a simple and inexpensive design, that may be of interest to other one-room, or crowded Sunday schools.

Light weight pine lumber and wall board were used. Frames were made from one by two-inch material, and four-foot wide wallboard was fastened in by small quarter-round moulding. The height over all was six feet six inches; three panels four feet wide gave a total width of about twelve feet. This size was found to be a trifle clumsy and heavy, so lighter lumber, and three-foot widths of wallboard were used. If three panels had not made large enough screens, another panel might have been added. But for the purpose of this school, three panels were satisfactory. Three more screens were made, and are in constant use.

In the frame of each panel, a cross member of similar material was placed at the center. One moulding was fastened in, then the wallboard was placed and secured by the other moulding on the other side. To prevent warping, the wallboard did not run the full length of panel in one piece. The cross member helped to brace the entire frame. The diagrams will suggest how the finished screen appeared, and how the wallboard was fastened into the frame,

If blackboard space is needed, the upper sections could be coated with shellac, then slated with blackboard paint. All should be painted or varnished to harmonize with the general color scheme, or finish of the entire room, or painted in a color suitable for the age child that will use



These screens proved a temporary solution for an overcrowded rural Sunday school. It may not be novel, but someone else may be helped by it. We do not claim originality for the design, nor do we anticipate getting a patent. Sincerely,
D. Andrew Howey, Grandview, Iowa.

the screened class room. They may serve as a means of brightening an otherwise drab room, or they may ruin an otherwise beautiful setting for worship, and instruction. Choose the colors with care.

Three hinges should be used if the screens are to be moved each week, otherwise two hinges at each juncture are satisfactory. In fastening the panels together, care must be taken to alternate

the direction of the swing of the panels. With three panels have each outside wing swing in opposite directions. If a double swinging hinge is used, so much the better. The screens will be more adaptable in different situations.

I am not selling hardware, but some additional fittings may insure ease of handling, and lasting qualities. A small screen door hook and eye were fastened at the top and bottom of the outer edge, to secure the panels when folded. Light handles were placed near the center of the outside edge, to facilitate handling. Small chair glides might be placed in the bottom of each post, thus preventing splitting, and to allow for sliding them on the floor without injury to floor. The glides will be found to be less noisy than castors, and it is not so easy to push the screens out of position, if equipped with glides.

The larger size, with the four-foot panels, cost \$10.00, and the smaller size, with three foot panels, cost \$7.00. A boy's class of high school age, with

manual training experience, might be willing to donate their time, if some one would plan and oversee the work. Certain classes, that will share in the improvement, would be glad to help with the cost of material, so that the cost might even be lower than the figures quoted.

Admittedly, this is only an inexpensive and temporary arrangement, but it has proved quite serviceable and satisfactory. Charts, pictures, record sheets, etc., may be fastened with thumb tacks. The blackboard space, if the upper half is prepared, is unusually large for the average size class. They may be moved into any arrangement for various size classes, used for dressing rooms for dramatic work, provide background and screens for stage settings, and the mounting of posters, and charts, for conferences, or church meetings. The limit to their use is almost exhaustless. They will become indispensable for many small but crowded churches and church schools, after they have once been used.

CHRIST CRUCIFIED BY EXPEDIENT MEN

(A Lenten Sermon to Young People)

The Rev. Carl Knudsen

Expediency is defined as "the principle of utility for self-interest as distinguished from the right." This is precisely the principle which Caiaphas the high priest, accepted when he said, "It is expedient for us that one man should die for the people, and that the whole nation perish not." He did not stop to argue the right or the wrong of the case. His only thought was that the community did not want any trouble or commotion. His chief consideration was temporary safety and comfort. In answer to the question of the council, called for chief priests and Pharisees, as to what should be done with Jesus who was rapidly rising to popularity and power, he said that it would be best that one man should die for the people and the whole nation perish not.

Expediency was the principle on which Pilate based his decisions. He confessed that he saw nothing wrong in Christ, and yet, because of the fact that the crowds demanded an execution, he consented. With him it was a matter of utility for self-interest. He wanted to keep his position and he knew he could not keep it very much longer if the public opinion in his locality was against him. If we are honest, we will concede that neither Caiaphas nor Pilate would feel much out of place in our modern environment. A great many decisions are made in politics both secular and ecclesiastical, not on the basis of right and wrong, but on the basis of self-interest. In Congress many representatives and senators vote with one eye on the next election; in church administration even, we are often delayed for decades if not centuries by considerations of expediency. As a matter of fact, we may safely say that the greatest foes of progress today are *expedient* men.

Take for instance, this crime situation. Nobody but the deaf, dumb, and blind will say that society is meeting the crisis in an intelligent way. It seems

to be exceedingly difficult to detect criminals, but when they are arrested, what happens? If they can summon influential people to intercede, they will probably escape punishment.

This does not mean that we denounce the intercessors. Very plausible arguments can be marshalled against the idea of sending a young boy criminal to a reformatory. In many cases such institutions offer nothing but post-graduate courses in crime. If a young man comes out reformed, people think that a miracle has happened. What is the great barrier to progress? It is expediency. To advocate change may cost wardens their jobs. To propose a scientific classification of criminals or to suggest that their treatment be based on the principle of character reformation instead of the principle of revenge is even more dangerous. It means that someone will have to meet the fury of a blind public opinion crying "down with the sentimentalists." Public opinion must not only permit but must demand a complete transformation of our whole theory and practice of penology or let the bars down for anarchy. Certainly, one of the first steps needed is the isolation of first offenders from seasoned convicts in our prisons and reformatories. Something must be done so that responsible citizens will not be afraid of sending convicted criminals to penal institutions. But these reforms will come slowly because of the power of this principle of expediency. Nearly everyone will admit that to allow felons to go unpunished is not only deleterious to the criminal himself but offers damaging encouragement to the prospective offenders. In the last analysis, however, the solution of the crime problem must come chiefly through prevention rather than through cure. Here, again, the tendency is to observe the rules of "safety first," and let the next generation meet and solve the problem.

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But we are even more vitally interested in the influence of expediency in affecting our personal relationships to Christ. Why do you hesitate to become a professing Christian unless it is because of expediency? There are so many things of which you are afraid. We read in the twenty-fourth chapter of Acts how Felix trembled when Paul spoke to him of righteousness, temperance, and judgment to come. Felix trembled and answered, "Go thy way for this time; when I have a convenient season I will call for thee." Now, fears are largely the result of wrong training, say the psychologists. Only two kinds of fears are natural, the fear of a loud report and the fear of falling when support is removed. Some of them are abnormal and pathetic. A prominent business man was afraid of the second story of buildings. Experts diagnosed his case and found that this fear was traceable to a time when his uncle had suspended him over a deep well and threatened to let him drop. His father tried to cure him of his fears later in life by forcing him to go to the roof of a six-story building, which method, of course, only terrified him the more. A girl of twenty-two is haunted by the fear of burglars under her bed, which may be traced to a time when her mother looked under the bed every night, double-barred doors, the while expressing her fright of burglars. A boy was sent to a private school with special precautions taken to guard him from all possible risk. Teachers were instructed not to let him play baseball, lest he get hurt. He was ordered to run home directly after school in order that he might not get into trouble. Later in life he developed a very abnormal fear of everything until he was practically useless in his work. Many children have no self-confidence, whatever, due to the fact that they have been told too often that they are no good. We understand how final may be the injury to a person who is frightened in early life by stories of ghosts, hobgoblins, severe punishments, or threats of punishments. Two boys were discovered who knew not what fears were. Their parents had never administered physical punishment or threatened them with any. They had punished them by depriving them of things they wanted very badly, but had never allowed them to be unnecessarily frightened. As a consequence, the youths had perfect control under almost all circumstances.

Similarly, the fear of being a Christian is due very often to wrong ideas. Rejecting Christ in the case of Pilate was a case of fear of public opinion. He lacked the deeper understanding which would have told him that there was nothing to fear ultimately if he would only do the right thing. He should have known that public opinion is not nearly so much to be feared as the private conscience. Now, when people have become victims of the principle of expediency in religion it is often for no other reason than that they are afraid of an unnatural interpretation of religion. They have somehow been taught to think that religion is a sad affair in which they must give up every hope of natural joy or even life. They are misled by people who use strange theological terms and

report strange experiences. "The devil told me not to come to this meeting tonight," said a deacon in prayer meeting. Others sitting there got the impression that religious men had infernal interviews altogether unworldly and weird. A minister gave a boy a ticket for a Y.M.C.A. gymnasium because he thought the boy needed something to keep him off the street. The boy's father forbade him to accept the ticket, however, because he had heard that men bowled in the Y.M.C.A. and played pool. Another man was horrified to see his boy playing ball the day after he joined the church. He could not imagine that a boy who was interested in religion would play ball with zest and enthusiasm!

Some are kept away from active allegiance to the Master because they have been given false expectations. They have been led to think that they must have very peculiar emotional upheavals if they are going to be Christians. Borden Parker Bowne once told of a woman who was haunted nineteen years with the thought that she was unsaved because she could not have a religious experience. In many places people are taught that they should know the very day and the hour when they became Christians. With the majority of people, joining the church is ratifying decisions they have made long before. They do not know when they became religious any more than they know when they became patriotic or when they became educated. Like the dawn their religious light came easily and gradually. They could not tell just when they began to see the darkness fade away, but they knew that the darkness was gone.

Others are frightened because they receive the impression that a person is religious only when he is willing to speak even though he has nothing to say or when he is an adept at accosting strangers on the street and discussing spiritual matters with them. This is an unfounded source of discomfort, because such talents come to few people. It may be an expression of religion for some people, but not for all. Still others look in vain for an emotional experience. A person who has to make a very abrupt change to become a Christian will be shaken by an emotional experience. But to seek the emotional experience for its own sake is an abomination unto the Lord, for it means seeking thrills and not seeking Christian relationship with God. If we are children of the kingdom it is not because we have had a pathological upset, but because we have come into a filial relationship to God, a relationship of love and obedience, a relationship in which we seek to do His will and in which we know something of the joy of abundant life. The whole message of Jesus, if properly understood, is that God is not a tyrant but a loving Father. Sonship should have its emotional qualities. Take the affections out of a home and you have very little left. But if sonship amounts to nothing but rapture and does not include loyalty and obedience, it is of little value; in fact it ceases to be sonship. To sign the cards, or to profess Christ, in other words means that you wish to join the family of heaven and earth in which you recognize all your fellowmen as brothers and your



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God as your Father. It means that you join a force to make the world such a family and that you are an enemy of every influence that wars against the family relationship between human beings and between humanity and God.

Lent recalls the whole life of Christ and his plan for us. It reminds us that we need not be confused, wondering what decisions will be most expedient. It shows us the normal place for man and convinces us that expediency has very little to do with what is right or with what after all will feed our souls and make us men. It reminds us that the greatest men of the world have not been expedient men. If Washington had been expedient he would not have given eight years of his life to hardships. He would have chosen the safer course and stayed home. Again, when he was President, he would have yielded to the popular clamor for another war with England. As it was, he accepted the approbrium of a pacifist President because he resisted the popular current in order to do what was best for all concerned.

Paul, the greatest of the apostles, was never expedient. Threats of death could never deter him. Even in his death cell where he was chained to a soldier, he preached. When another soldier was sent to relieve his guard, he preached to him, also, until finally he had a congregation under his spiritual power. As Dr. Charles E. Jefferson puts it, "Weakness gave him a chance to draw on reservoirs of strength; insults, a chance to develop self-control; troubles opened the door to a wider field of knowledge; persecution and distress provided him with a greater arena in which to play the man."

Jesus, the Christ, was not expedient. He did

not spend much time trying to make statements satisfactory to both sides. His teaching was opposed to the whole system of ecclesiastical organization of his day. It meant certain death, and yet he looked not back once, but chose the way that led straight toward Calvary because his heart was with God.

Dr. Frank C. Laubach tells of a Japanese youth who became interested in Christianity. He went home in joy to tell his father. His father forbade him to go near the Christian mission again under penalty of being disinherited. He would not even provide the young man a home, he said, if he became a Christian. After thus threatening, he asked, "Now what are you going to do?" His son replied, "Ask Christ what I will do." He became a Christian, and was evicted from his own home. That, says Dr. Laubach, is a common occurrence in the Orient. It partly accounts for the spiritual depth and earnestness of the Christians in that part of the world. They know nothing about expediency. Some people think that it is too easy to be a Christian in America. I think they are wrong. If we try to become Christians and go all the way with our Master in modern civilization, we have forced marches, high risks, and the possibility of vocational death before us. We can choose between two courses during Lent. We can tremble like Felix and say, "Go thy way for this time; when I have a convenient season, I will call for thee." That is the way of expediency.

Or we can answer the summons of the Lord as Paul answered it, "Lord what wilt thou have me to do?" Then, when our little journey here is over, we will be able to testify with him, "I was not disobedient unto the heavenly vision."

Church Night

Church Night

Prayer Meetings

Mid-week Topics

Prayer Meeting Programs

THE REV. WILLIAM H. FORD

SOME WRONG PLACES INTO WHICH CHRISTIANS GET

(First Prayer Meeting for March)

Preparation — Winter is over and it is time to put on a special campaign to get people to come to prayer meeting. Use your church bulletin, the mail, the telephone. Divide your membership into groups and make an active person responsible for getting each group to the service.

Scripture — 1 John 2:1-17. Read by one who knows how to read. Have good songs and special music. Try to get a young peoples' orchestra for these services. It will help the young folks and add to the service.

The Topic Discussed

A Christian's life ought to be on a higher plane than other lives, yet no one will ever live the

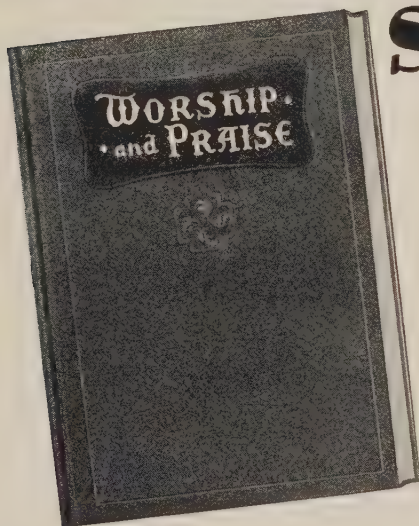
perfect life as Jesus did. The general course of the Christian life is upward, but he often gets into wrong places. Often he gets into wrong places physically and cripples his influence but we are to think tonight of some wrong places spiritually into which he gets.

I. Some Get Under the Juniper Tree of Discouragement

The story of Elijah, who had just won the Mt. Carmel contest. After Jezebel's threat to kill him, Elijah ran all the way to Beersheeba. There under the juniper tree asked God to let him die. Forgot all about God's protecting care and promises.

We often come to the same place. We forget God's promises for the future and his protection in the past. We look to ourselves instead of look-

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ing to Christ. He cares for the lilies of the field, feeds the little birds and notes the sparrow's fall. Surely he cares for us. See Isaiah 26:3. If we remember Him in trouble He will give us peace.

II. *Some Get on the Housetop of Self-Ease*

David, after his victories, as he idles on his roof, falls before a great temptation and breaks four commandments. He is torn from his fellowship with God. "An idle brain is the devil's workshop." So many Christians are at ease in Zion. Don't be contented merely to be a church member. Give your best to Christ.

1. *Such a life shrivels the soul.* The soul will not grow without nourishment and exercise. Self-ease and inactivity corrode the soul. Every Christian out to grow. Self-ease keeps them in the baby stage.

2. *Such a life causes a drift into sin.* David sinned because he had nothing else to do. Get lined up with your church — get busy for God and you will not drift. Climb down from the house top of self-ease and get busy for Christ.

III. *Some Get Into the Doubting Castle of Unbelief*

Picture John the Baptist languishing in prison, doubting. Often we have been right there with him.

1. *It cools our love for Christ.* When we doubt a friend, our love cools off. Quote examples from personal experience.

2. *It dampens our zeal.* If you believe in your task, you will put your heart into it. If you doubt God your zeal for His cause will cool off. If you have a doubt cut it to the heart, hold it up in the light of His love and it will fade away.

IV. *Some Get Into the Ring of Wrangling*

Note the disciples wanting the highest place. Jesus told them that greatness came through humble service. Most church quarrels come from selfish ambitions of those wanting the high places. It kills the influence of a church.

V. *Some Get Into the Sieve of Self-Confidence*

Peter vowed that he would die for Christ. Jesus told him that he was to be sifted as wheat. When the sifting time came, he failed. When we get "puffed up" with our own importance we place ourselves where Satan can grab us. Let us trust not in the arm of flesh. Let us glory not in our own achievements. "Let self be crucified and slain and buried deep." "I am crucified with Christ," says Paul.

VI. *Some Get on the Slippery Path of Worldliness*

Tell the story of Lot and what he lost by consorting with the world and its sin. You can't hold God with one hand and sin with the other.

1. *There is no fellowship with God in worldliness.* In the midst of worldly sin, it is hard to lift the heart and soul to God and feel His presence near.

2. *There is no spiritual power in worldliness.* Worldly sin robs a man of his power with God. His service is de-vitalized—his influence is lessened. "Love not the world, etc." Let us

have a good time, but let us get our joy from the higher things and not from the lower ones.

VII. *Some are Ensnared in the Meshes of Disobedience*

Moses was faithful for years, then there came a careless minute. His disobedience cost him his life goal. The only happy life is the obedient life. Paul was happy for, as he said, he was not disobedient to the Heavenly vision.

Illustration — Artist spent years modeling a group of figures. When completed he found that he could not move them through the small door and to the art gallery. His time was wasted. Let us not waste our time on the things which we cannot enjoy in eternity. Let us give our time to the best things of the world and we can say at the end of the way, "I have fought a good fight."

PRAYER AND HOW IT HELPS IN LIFE

(Second Prayer Meeting for March)

Scripture — Read Luke 11:1-14 and James 5:16-20.

The Topic Discussed

Greatest need of individual lives is prayer. We forfeit hours of peace, sacrifice needful blessings, carry unnecessary burdens, all because we do not pray enough.

I. Some Beliefs About Prayer

1. *A man must pray before he can be saved.*

This is not heresy. It does not mean that a man must pray daily or be lost. It means that if a man is in sin and wants to get to Christ, he will in some manner call on Him before He can be saved. "If any man shall call upon the name of the Lord, he shall be saved." It may not be an audible prayer but in some way the man's heart will go out in petition to God.

Give an account of Paul's conversion. "Lord what wilt thou have me to do." Give the story of the Pharisee and the publican. "God be merciful to me a sinner." A man must come to Him confessing to be saved.

2. *Prayer is necessary to Christian growth.*

A tree does not grow without roots — neither does a soul grow without prayer. We will dry up and bear no fruit unless we pray.

a. *We ought to pray in the spirit of thanksgiving.* "In everything give thanks." Look over your life for one day. Your life could have been snuffed out, but you were spared. A good God has cared for you. Stop a while and thank Him for it.

b. *We ought to pray in the spirit of penitence.* We sin daily. The devil gets in his dirty work. We fall before temptations. We ought to ask for forgiveness for past sins and strength to overcome future temptations. If our souls are to grow, we must pray.

3. *We do not pray enough.* "Ye have not because ye ask not."

a. *We do not pray enough for ourselves.* We go through life, fretting and worrying about

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things which we ought to turn over to Him. We need His help in church, home, store, office, school, everywhere.

b. *We don't pray enough for others.* An aged preacher living in a small town said that every night as he lay awake, unable to sleep, his mind went up and down each street, and he stopped at each home and prayed for those who lived there. How fine it is to have others to pray for us! How much we can help others by praying for them!

4. *God answers prayer.* We know it from the Bible promises. We know it from observance. We know it from personal experience. It is a good thing to cling to Jeremiah 33:3. God is a prayer-answering God. "If ye ask anything in my name, I will do it."

II. *How Prayer Helps Us in the Christian Life*

1. *It helps us in time of sorrow.* What would we do when our loved ones slipped away in death if we could not invoke His help. There are those who grope in darkness when sorrow comes — there are those who have God's peace written on their faces. The latter have learned to carry their sorrows to Him.

2. *It helps us in time of trouble.* Who has not been in trouble? There is one place to go — there is One who can help us. There is One who can straighten out life's tangles.

Illustration — Twenty-three miners were entombed in a mine for three days. When saved they said that the time had been spent in quoting Scripture and in prayer. In all kinds of trouble God will hear and help us.

3. *It helps us to learn God's will for our lives.* We want our lives to mean the most to the world. Prayer will help us to decide what we should do and where we should work, etc.

4. *It will help us to overcome temptation.* When tempted, fly to Jesus in prayer. He will give you strength. See Hebrews 2:18.

5. *It helps us to get better acquainted with Jesus.* The more we talk with a friend, the closer he becomes to us. Surely we need to get closer to Jesus.

6. *It helps us to do service for Jesus.* Moses and David and Elijah and Peter and Paul and dozens of others accomplished things for God because they were men of prayer. None of us can effectively serve unless we pray for help. Do you feel that you are a weak vessel? Do you feel that you are doing little for God? Here is a verse for you — Isaiah 40:31.

If we pray more we will mean more to God, to ourselves, to our families, and to the world.

CAN MEN DESTROY THE BIBLE TODAY?

(Third Prayer Meeting for March)

Scripture — Read Matthew 24:32-36.

The Topic Discussed

There was a time when men believed in Bible. Now we have an age of doubt and skepticism. Bible has had many enemies. They fought and are gone — the Bible lives on. Enemies of Bible

today are learned men. Pose as broad-minded liberals. They talk of inconsistencies of the Bible. Where are these inconsistencies? They criticize something about which they know nothing. I would be a fool to talk about an electric generator or piloting an aeroplane for I know nothing of either. However, the Bible is not in danger. Men will live and die, fortunes fail and crowns crumble, but God's Word will live on. "Heaven and earth shall pass away, etc."

I. *It Will Live Because it has Already Stood the Attacks of 1900 Years*

Men do not love Bible because it tells of their sin. It demands a holy life and puts away pride. Men try to destroy it because they don't love it. It has stood attacks of many. Has been burned in public squares, tied to pulpits and forbidden to the people. Quote the words of Voltaire, Ingelsoll and Paine. Research in Bible lands in recent times serves to strengthen its hold.

II. *It Will Live Because it Meets the Needs of All Men*

Arthur Hallam said, "The Bible fits into every crevice of the human heart." What are the deeper needs of men?

1. *The need of pardon and peace.* Man is a sinner. In his deepest moments he knows something wrong life. Knows sinned against Holy God. Is there pardon for him? Yes Book promises pardon and peace. You can't destroy a book that fills such a deep need.

Illustration — In time of John Wesley whole villages transformed. His picture in every home. One transformed man said, "There was a man from God, whose name was John." John Wesley revered because preached Book. Ponce de Leon never found fountain youth. Come Bible fountain seeking cleansing for sin and will find it.

2. *The need of deliverance from sin's power.* Bible tells of One who can loose men from power of sin. See John 8:36 and Romans 7:24. Blacksmith was imprisoned — thought could break chain. Found it was one of own making and too strong to break. Thus sinner forges own chain. Book tells of One who can break chain of sin and habit.

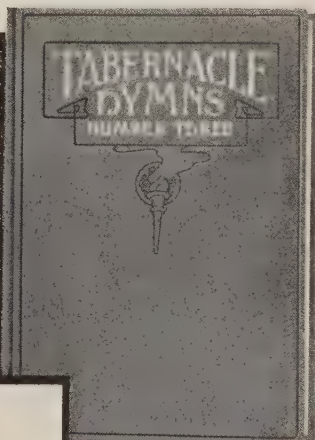
3. *The need of comfort in the hour of sorrow.* Parents go to cemetery to put away baby. Come back with song in heart, "Safe in the Arms of Jesus." Where get idea? From the Bible. No words of man can so comfort. Read philosophy and worldly logic — but get comfort only from the Bible. What would we do in sorrow if could not hear Jesus' words? "Let not heart be troubled." "I am the resurrection and the life."

4. *The need of hope in the face of death.* The unbeliever can bring no hope to the bedside of a dying man — the Bible can. Your bank account can give no hope, your past record can give none; only the Book can give hope in the hour of death. Tells of a life beyond grave.

Illustration — Child afraid of woods. Brother took to edge. Left there. Went through singing to show no harm there. Jesus did that. Went

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through the grave and now we need not be afraid. Has lighted the way.

Look at long list of martyrs. Disciples and others. Died glory heart and conquering message in soul because had hope Bible gives.

III. *It Will Live Because it has a Hold That Cannot Be Shaken*

Look at millions of churches — they are built on strength of Bible. Look at its hold on individual lives. Men write books that influence thought for a few years. God wrote a book that have influenced men for hundreds of years.

IV. *It Will Live Because Nothing Else Can Take its Place*

When we see the power of the gospel taught in the Book, we know that nothing else can take its place. Tell of changes in men's lives wrought by gospel.

Hume's mother lay dying. Said to son, "Have taken my faith, what can you give me in its place." The world can not replace the Bible.

V. *It Will Live Because it is God's Word*

The words of Shakespeare, Longfellow, etc., will pass away. God says His never will pass away. God's word cannot fail.

How are we treating the Book? Are we using it or is it covered with dust?

Illustration — Sun dial built in savage land. Savages covered it with a roof. It was no longer useful. Is that the way we treat the Bible? Do we think it too sacred for daily use? Let us not cover it up with mere things. Let's use it.

Sir Walter Scott's dying words, "Read me the Book." "Which book?" "There is only one Book for me, the Bible." For us our only hope, our only comfort, our only pillar to lean upon is the Bible.

WHY A CHRISTIAN OUGHT TO BELONG TO THE CHURCH

(Fourth Prayer Meeting for March)

Scripture reading — Revelation 3:7-13.

The Topic Discussed

Every Christian should belong to a church. The New Testament teaches that the church should be made of regenerated souls. The church does not save. Jesus saves the soul and if a man is truly saved he will want to join a church.

Why should a Christian belong to the church?

I. *Because Christ Established It and Intended for His Followers to Be its Members*

The church is of divine origin. "Upon this rock, etc." Christ never made a mistake. If a man can be just as good a Christian outside the church, it was a mistake to establish it. Because Christ established the church, it should be first. It should be the center of his life. He ought to be faithful to it, love it, support it, live for it, and if necessary, die for it.

II. *Because it was the Agency Through Which You Heard the Gospel and Found Your Salvation*

Maybe you read the Bible and found Christ there. But the church preserved the Bible for

you. Maybe some man came and told you of Christ. But he received his knowledge from the church. Maybe you found Christ in God's house. Do you remember the time you were saved. (Here is a good place for some fine reminiscence.) Do not forget that day. "Oh happy day that fixed my choice." Be grateful to the church.

III. *Because of its Uplifting Influence*

1. *On morals.* If there were no church in your city, you would not want to live there. It would be a place of corruption and sin. The church has a great uplifting influence on the community. You would not bring up your children in a community that did not know the uplifting influence of the church.

2. *On property valuation.* If all the churches were moved out of New York, property valuation would sink to its lowest level. We do not want to live and own property where the power of religion is not felt. Note the small value of property in heathen lands.

3. *On education.* Good schools are found where good churches are found. Christian people have been the pioneers of education everywhere.

IV. *Because a Man Can Witness Best for Christ if He is a Church Member*

Try to win a man to Christ and to a better life. Your words will have no power unless you are a church member. "Physician, heal thyself." A man active in the church has ten times as much influence as the best man outside of the church.

V. *Because the Church is the Best Place to Worship God*

You may worship God in the forests and fields, but you can worship Him more acceptably in His sanctuary. Men say that they can worship God in nature, but they seldom think of Him when they go for a walk in the out-of-doors.

In the seventy-third psalm David tells of his perplexities. He then says, "It was too painful for me until I went into the sanctuary." In the church we touch God and better understand His ways.

Gladstone went to church faithfully in old age. He said that he did not always hear the sermon but that he centered his thoughts on God and his soul was lifted up and he found profit in the service. "I was glad when they said unto me, 'Come and let us go into the house of the Lord.'"

VI. *Because the Only Way the Great Commission Can be Carried Out is Through the Churches*

The man outside of the church never helps to carry out Christ's command in Matthew 28:18-20. Christians united in service are the ones who carry out the commission. Some day we may meet a man in Heaven, who will stop and thank us for having helped to send the gospel that led him to Christ and salvation. We cannot "preach the gospel to every creature," nor can we "observe all things whatsoever I have commanded you," unless we are members of the church.

The church is the greatest institution in the world. It is a place of inspiration, training, service, helpfulness.

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Illustration — On a cold night a general accosted a sentry, who did not reply. The general thought that the soldier was asleep as he leaned against a post, but found that he had frozen to death in

the faithful performance to his duty. Oh, let us be just as faithful to Christ and to His church, which He has purchased with His own blood. Quote the song, "I love Thy Kingdom, Lord."

Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

THE AGE-OLD PROMISE. Acts 1:11.

And now after nineteen centuries have passed, the followers of Christ are still waiting, waiting for the promise of Christ's appearing, and scoffers are still asking, "Where is the promise?"

Are we to conclude then that there has been some mistake? Is there really such a promise, and if so, where is its fulfillment? It was spoken in terms clear and unmistakable by the angels on the Mount of Ascension, "He shall so come from heaven as ye have seen Him go."

This promise cannot be explained away by referring it to the influential presence of Christ. It is true that He has been the commanding figure in history since those days. The power of all the Caesars and Alexanders and Napoleons combined is not comparable with that of "him that cometh from Bozrah, with garments dyed red" in the wine press of redeeming grace. But this does not answer the demands of the promise, "He shall so come, even as ye have seen him go."

I. Three Signs in Political World

1. The ends of the earth are coming together. There are tunnels through the mountains; cobwebs of railways cover the land; cables undergird the sea, and the great airplanes carry passengers and messages through the air, while the radio flashes the truth around the world instantly. It is not far to anywhere, or anybody in the neighborly days of ours.

2. The nations that were in darkness are emerging into light. It is less than one hundred years since Commodore Perry opened the ports of Japan; and Japan is one of the great powers of the world today. It is less than sixty years since Livingston died in mid-Africa, and lo, the face of Ethiopia is turned toward the rising sun. The darkness is lifting; the nations of the earth are wheeling into line. For what? It is for the wise readers of history to ask, what shall the end be?

3. The world has never seen a more wonderful year than the one we are living in. The nations will soon settle all disputes by arbitration. David could not build the Temple of the Lord in time of war; it must needs wait for Solomon whose name means Prince of Peace. When swords are beaten into plowshares, and spears into pruning hooks, it will be time to "listen in" for the angels' song, "Glory to God in the highest! Peace on earth, good will toward men."

II. Three Signs in the Religious World

1. The opening of the doors of the world for the incoming of the Gospel. The hands of the nations

are beckoning like those of the man of Macedonia and all peoples are calling, "Come over and help us."

2. Many are offering themselves for missionary service. Now it is almost impossible to restrain the great student movement toward missionary work and training. Only the choicest candidates are selected and permitted to go.

3. William Carey preached seven years in India without a sign of success, then Krishna Pal was converted. Now who shall count the converts in India, Korea, China? The nations are coming to Christ, "a nation in a day."

Let us watch therefore, "for in an hour ye think not of, the Son of Man cometh." There is much left for us to do. Meanwhile, blessed are they that love His appearing.

THE PIONEER'S JOY. Acts 7:2c-7.

It is a great thing to hear the call of a great new world of farther ranges and wider experiences and to feel the surge of new life which answers to that call. We admire the spirit of the pioneers who in the early days of our country dared the unknown and plunged into the western land beyond the Alleghenies, across the Mississippi and on to the mountains. Youth is the time when we are especially susceptible to these things. The narrow pathways of childhood rapidly widen, and the youth finds himself upon the great, broad highways of life which lead upward and onward to the hilltop and the broadened vistas of life. How irresistible it is! Life without, with its expanding possibilities, calling to youth; and life within, with its unfolding potentialities, urging him forward!

I. Is it Safe?

Is it safe to take a leap in the dark? Abraham went out, not knowing whither he went. What danger is involved in such a proposition as that? Someone has said that the danger of going to a new land or a new city or a new school is not what will happen to you, but what will happen within you. Are you going to become more pure-minded, more ready to receive inspiration, more conscious of the influx of the spirit, or are you going to drift away from God? Abraham made sure that the discovery that God made his will known to men should become more and more real to him. His journey was full of altars. These altars erected in every new home remind us of the radio in the wilderness. Because of habitual service before these altars, Abraham was always attuned to the wireless message.



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II. *All Life an Adventure*

Life, after all, is a good deal of an adventure. The joy of the pioneer is the right of every individual. Youth is not called upon to be a lifeless imitator of life as it appears. While he is the heir of all the ages and begins life with the fruits of their learning at his hand, there is nevertheless for each one a great and potential unknown into which he must penetrate and by testing the realities of which he is to discover life's true values. He can count on God's guidance if he is willing to respond to those higher promptings within.

Think of the kindest and noblest people whom you know. Is it the botanist with his instrument, examining the beauty of the microscopic world, who is most sure of God? Is it the astronomer with his telescope, scanning the wonders of the heavens, who can live closest to God? No material aid can really help us to discover the heavenly Father, though these instruments may disclose the wonders of his handiwork.

"And ye shall seek me and find me when ye shall search for me with all your heart." It is he whose eyes are open who can see, he whose heart is open who can experience the divine leadership. If we would have a part in bringing in the kingdom of righteousness we have God's promise to lead and sustain us as He did Abraham.

THE TROUBLED HEART. John 14:1-21.

The disciples were troubled at the words of the Master in regard to his imminent departure from them and comforted them in the memorable passages quoted for our topic. He speaks to quiet their fears, as did the angels on Bethlehem's fields at His birth. Their first words to the trembling shepherds was "Fear not!" Christ's words to his troubled disciples but echo the angels' words at the time of His birth. "Let not your heart be troubled."

I. *The World's Need of Comfort*

We need again to catch the full meaning of these words for the world's heart is full of fear. Consider how manifold is the possession of fear by which many are held today. The shepherds trembled to see the angels. We fear because our skies are shut. The stars are far away and cold and no hovering wings go by between them; the arc lights that glare upon our crowded streets look down upon hearts full of shadows, full of trouble, full of fear. In the midst of a civilization unparalleled in its material achievements, men are palpably, grievously afraid.

II. *Fears Between Organized Relationships*

There are fears today which best men in all their organized relationships, as between the different classes in society and the different nations of the world.

One of the most baleful effects of the world's war was that it let loose as between organized groups of men all the old primitive instincts of fear. For centuries the race has been painfully toiling up out of the primeval savageries of terror and blood into a sense of cooperation as the means

of progress in common welfare. That acquired consciousness was torn to pieces by the ferocities of war, and men fell back, panting and naked, into the jungle of their original passions. Once the old savageries are released they are not quickly repressed. They spread to all points of human contact and infect them all. Men want to throttle the thing which threatens like a specter in the dark.

And if this be true between industrial classes, it is even more manifestly true between nations. Many nations in Europe especially are still shut within the dark forest of mutual fears, where every eye that looks upon them out of the shadows is like a baleful threat. Such a world cannot endure. Either some cleansing emotion must come to quiet the maddened spirits, some sweeter light must break above the evil dark, or else there will be in the coming years such a carnage of passion as shall smash civilization into fragments to be blown into their grave by the hurricane of war. "Fear not" comes the song of the angels. "Let not your hearts be troubled," says the Master.

III. *Fears to Our Conception of Religion*

There are fears in the hearts of many faithful Christians over the rise of new ideas, and the spread of alarming and unaccustomed teaching. The Bible is as much thought of as ever before but it meets a freedom of discussion and frankness of analysis, which they have supposed to be associated, not with belief, but with aggressive unbelief. As a matter of fact, the trouble with them simply is *they are afraid*. They have fallen into a panic lest the blessed old beliefs of their fathers may be shattered and destroyed.

But: "Fear not! Let not your hearts be troubled" comes the sweet, beautifully comforting words. They come to all alike, to young and old, to those who are buoyant with a fresh belief and to those around whom the clouds of disappointment seem to gather. It comes to turn the fears and prose of life into the confidence of immortal poetry. It comes to fill the heavens again with the voice of eternal promise. It comes to teach the church that for all the needs of men today, for the fears that cripple the growth of souls, for the fears that make our strife and war, it brings the Spirit of Him who is the Saviour into Life and Peace. "Let not your hearts be troubled, ye believe in God, believe also in me."

THE MEANING OF DISCIPLESHIP.

2 Tim. 3:14-15; Luke 14:33; Matt. 10:33.

The word "disciple" is of course somewhat equivalent to the word "Pupil." Yet it denotes more than the idea of learning in any formal sense. It is an evidence of the power of Jesus, that he has filled the meaning of discipleship with life. The picture which the transformed word draws for us is not that of abstract students sitting in cloisters or academies and dealing with subjects which demand merely mental acumen. The word does suggest the schoolroom, but it adds the suggestion of the great world beyond — the home, the office, the store, the factory, the street.

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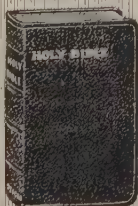
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I. *Discipleship is Learning, Plus*

Recently a gentleman was walking on the streets of an eastern town, once the seat of a famous Christian institution of learning. Fifty years ago great teachers walked its ways and many students came from far and near to sit at their feet. Gradually the roll dwindled to absurd smallness, and in due season the buildings were turned over to other uses. The practical and earnest citizen who was asked for the explanation said that the teachers killed the school with an excess of intellectuality. By that he doubtless meant that an institution that was founded for the making of Christians disciples, began directly to make Christian learners. This is just a local illustration of what happens to Christian faith when one becomes only a student of the problem of God, and does not maintain oneself as a student of the problems of life. Christian discipleship can never become abstract without losing its real life.

II. *Incarnation*

For it is precisely a peculiarity of our faith that it is an Incarnation. As its revelation was incarnate, its expression must be incarnate, too. Other religions may rely wholly on code or ritual as a foundation, but ours relies on a Person and other foundation "can no man lay." A religion that

dwells in life must get to life. Grace and truth dwelt in the Word made flesh; and the process of giving grace and truth in the like dwelling, goes on perpetually. The beginning of discipleship is the following of a Person, and as that Person gave himself to redeem mankind, the continuing in discipleship consists in looking into the face of the revealed Father and then inevitably looking into the faces of His revealed children everywhere. The word became flesh and dwelt among men, and discipleship is thus the incarnation of Christ, the learning of His spirit and the doing of His will.

III. *Faith and Acceptance*

Faith involves that grand adventure. It finds in Christ the revelation of the Father, as the One who is, and who rewards the diligent seeker. There is something very human in the statement that "without faith it is impossible to please" God. The great teacher demands that this faith shall go to the farthest reaches, until it finds in Him the way, the truth and the life. The deep condition of discipleship lies in this inner attitude. Christ helps us in so far as we break down our barriers of personal distrust. We must believe diligently in our religion and we must follow zealously its demands.

Book Reviews

REV. I. J. SWANSON, D.D.

The Apocrypha. A volume in the Library of Living Classics, edited by Manuel Komroff, 350 pp. The Dial Press. \$4.00. A handsomely printed volume in large type, in the King James translation. It is arranged, however, in chapters and paragraphs, instead of chapters and verses. While most Protestants do not regard the Apocrypha as inspired, there is a revival of interest at the present time in these books, because of their moral and religious values, and their bearing on the period between the testaments.

The Bridge Between the Testaments. A Survey of the Life and Literature of the Period of the Connections, by Henry Kendall Booth, D.D. 210 pp. Scribners. \$2.00. An informing and very readable volume, descriptive of the life and literature of the Hebrew people, including their contacts with other civilizations, during the four centuries from Malachi to Matthew. This period throws light on many N.T. references, such as those regarding the Synagogue, the Sanhedrin, Pharisees, Scribes, Sadducees, the Tradition of the Elders, Sheol, Gehenna, Satan, demoniac possession, and the supernatural coming and work of the Messiah. This volume also shows the influence of the Apocryphal books upon the language and phraseology of the N.T.; and, in addition, describes the Hellenization of Western Judaism. Dr. Booth's brief synopses of the Apocryphal books will, doubtless, set many to reading the books themselves. He makes good his expressed hope of unfolding "the story of an almost unknown age in human history" and of revealing "its romance and charm."

Life and the Book, by Hilary G. Richardson. 179 pp. Macmillan. \$1.75. A frank, autobiographical record of what the Bible has wrought of trouble, as well as of joy and satisfaction, in the life of the author. He has been a diligent and deep student of the Book

from his college and seminary days. He here recounts his brief experience as a Presbyterian minister, post-graduate work at Johns Hopkins, adoption of advanced views about the Bible, his being branded as a "heretic," which closed pastoral and college-teaching positions to him. Yet through it all, and in spite of it all, he declares that he found a satisfying philosophy of life and a deep religious faith in the teachings of the Bible. The three chapters on the permanent values of the Bible as literature, history and religion are illuminating in their showing of the appreciation of the old Book by an extreme liberal. Scholarly, candid and challenging.

Rightly Dividing the Word, by J. Newton Davies, D.D., Prof. of N. T. Exegesis, Drew University. 293 pp. Abingdon. \$2.00. The author hopes that this book may help to promote a revival of expository preaching, to the end that the faith of the church may rest upon an intelligent knowledge of the Word. These chapters are expository studies of such great Pauline themes as, A prayer for the Philippian church, The weapons of our warfare, The new man, Metaphors for the Church, Designations for Christians, Sons of Light and Sons of Day, The great invitation, the significance of sealing, etc. In Davies' analysis of the prayer for the Philippians, he unfolds the rich meaning and value of such words as "love," "knowledge," and "discernment" and of the phrases "appreciation of the excellent," and "being void of offense," and "the praise and glory of God." These are fresh, scholarly, stimulating and faith-building word studies.

Religion: Whence and Whither, by Rev. Clifton Macon, D.D. 101 pp. Association Press. \$1.25. A distinguished Episcopal clergyman here tells laymen how to appraise afresh the Bible, the Church, and the

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Creeds, in view of the changing intellectual attitude towards all three of them. As to the Bible, he says that there are three religions described in it—that of Jahweh, of the Jews, and of Christ. He exalts the Bible as the world's greatest book. He gives an all too brief outline of the Church and the Creeds; as to the latter he regards them as a spiritual stockade which ought to be thrown down, holding that not Creeds but the "religion of Jesus is what the world needs." He maintains that the Church needs a new reformation, in which what is "useless and obstructive" shall be discarded and "the valid and essential" shall be retained.

Preaching Out of the Overflow, by William L. Stidger, D.D. 238 pp. Cokesbury. \$2.25. The author calls this "a book of enthusiasm about the business of preaching." He quotes, approvingly, Dr. Black's description of preaching "The best preaching is always the natural overflow of a ripe mind and the expression of a growing experience." This book suggests how to produce that overflow—as well as a good many other things. He discusses the objectives, the tests, the impact, the simplicity, and creating the atmosphere of the sermon; developing the homiletic mind; reaching the people in preaching; the inner earnestness of preaching; reserve power in preaching; the power of preaching today; and the "overflow" of great books, preaching through nature, and the Bible as the basis of great preaching. Dr. Stidger is alive to his finger tips, pulses with enthusiasm for his job, has the homiletic mind which finds striking illustrations in the ordinary man at work or play. From his omnivorous reading he "points a moral and adorns a tale;" he is a master of the art of variety in preaching; he is practical; he loves crowds—and draws them. His sermons are steeped in the religious teachings of the Bible. A dynamic book. No minister can read it without gaining fresh enthusiasm and power for preaching.

Signs of These Times, by Willard L. Sperry, Dean of the Theological School in Harvard University. Ayer Lectures, Colgate-Rochester Divinity School, 1929. 179 pp. Doubleday, Doran. \$2.00. A thoughtful, penetrating and stimulating discussion of present-day religion in America. Dean Sperry holds that religion in America lacks wisdom; needs honest attitudes and not religious poses towards man, the Universe, and God; needs non-cooperation with the worldliness of our age, and insistence upon the complementary half truth of other worldliness; not less individualism but more catholicity in our church life; a religion of humanity, fortifying and interpretative and linking man with God; and a mysticism which shall disclose to us new and greater truths about God. A keen and searching analysis of certain outstanding trends in American religious thinking, disclosing both their weakness and their strength.

The Faith for the Faithful, by L. J. Baggott, M.A., Rector, Newcastle-Under-Lyme, England. 272 pp. Morehouse. \$2.00. An unpretentious, scholarly and devotional treatment of the various articles of the Apostles' Creed. The author uses the old apologetic, but expresses it in modern thought-forms. He believes that Christianity enshrines the Truth of God, and that the Apostles' Creed holds good today. Here we have the traditional faith of the church presented in such an able and convincing way, as will prove acceptable on the whole, we believe, to the great majority of Christian folk. It shows clearly that the Christian anchor holds. A helpful bibliography is appended to each chapter.

Peloubet's Select Notes on the International Sunday School Lessons for 1930, by Amos R. Wells, Litt.D. 378 pp. Illus. W. A. Wilde Co. \$2.00. Fifty-sixth annual volume. This old-time favorite with S.S. teachers keeps up its high standards. It is one

of the best lesson "helps" published. It gives practical counsels to the teacher on the physical, mental, social and spiritual basis of his teaching and influence; and furnishes him with all the explanation, comment, and practical application of the lessons he can profitably use. It is adapted to all grades.

Texts That Have Touched Me, by W. S. Bruce, D.D. 128 pp. Marshall, Morgan & Scott. Three shillings and six pence. Sixty eight helpful sermonettes. They go to the foundations of Christian living. While brief, they are packed full of thought. They are fragrant with the spirit of devotion. So suggestive are they, that they may be easily expanded into full-length sermons.

If I Had Only One Sermon to Preach on Immortality, edited by William L. Stidger, D.D. 340 pp. Harpers. \$2.50. Twenty-three sermons by as many authors, chiefly Protestant ministers, but including one Catholic (Cardinal O'Connell), one layman (George W. Coleman), one woman (Maude Royden), and one Jew (Rabbi Harry Levi). Among the other well-known contributors, we find Cadman, Fosdick, Bishop Hughes, Bishop McConnell, Jefferson, Hough, Newton, Norwood, Mouzon, Rice, Shannon, and Elwood Rowsey, the last named a valued contributor to *The Expositor* and *The Expositor's Annual*. The sermons are rich in evidences of immortality, varied in both matter and treatment, and full of inspiration for living here and now as heirs of immortality.

Jesus or Christianity, a Study in Contrasts, by Kirby Page, Editor, *The World Tomorrow*. 326 pp. Doubleday, Doran. \$2.00. This is a scathing indictment of the failure of Christianity, in spite of the immeasurable amount of good it has accomplished, to represent fully the religion of Jesus. This Mr. Page describes in terms of the home: God is Father, men are brothers, all life is a domestic affair; "Love God and love your fellow men" is its all-embracing injunction. He accounts for the rapid expansion of early Christianity by its belief in Christ's Resurrection and its expectation of His early bodily Return; its Gospel of Salvation, its practice of love and sharing, its personal purity and family loyalty, its rejection of violence and war, its unbounded courage and sacrificial devotion, the solidarity and discipline of its fellowship, and its compromise with prevailing beliefs and practices. He points out the contrasts between historical Christianity and the religion of Jesus, such as its wars, persecutions, the personal habits and beliefs of Christians, and its wrong attitude towards power and property. Among the contrasts between contemporary Christianity and the religion of Jesus, he lists the war system, capital punishment, racial discrimination and lynching, economic injustice and strife, and ecclesiasticism and denominationalism. In the final chapter he seeks to show how the religion of Jesus as he defines it may find practical expression in our day. Mr. Page is a man "of the burning heart." He is an extreme pacifist, and a social reformer of a somewhat radical type. His book, however much we may differ from its conclusions, is well worth reading and pondering.

Pentecost, Day by Day, by Bruce S. Wright, D.D. Abingdon. 111 pp. 75 cents. Contains a brief meditation and a prayer for each day of the fifty associated with Pentecost, dealing with some aspect of Pentecost, significant for Christian living. This is a finely suggestive, and stimulating little book.

Twilight Reveries, by Charles L. Goodell, D.D. 168 pp. Revell. \$1.50. These twenty sermons were delivered over WJZ and associated stations on successive Sunday evenings last year, from June 2 to October 13. They are non-controversial, and deal with practical themes. Their purpose was to build up faith

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Do the Churches Dare? by Chauncey J. Hawkins, D.D. 174 pp. Macmillan. \$1.50. A powerful plea to ministers and churches, both Protestant and Catholic, to recast their teaching of God, of Christ, of Redemption, and Worship, in modern thought-forms and to express it in modern language. Dr. Hawkins affirms that the intellectual classes are either outside of the churches now or rapidly leaving them; that ceaseless "activities" will not keep the churches alive; that programs and propaganda are not enough; and that the Modernists have failed to preach a constructive Gospel: in short, that the religion of Jesus must be expressed in terms that will win the intellectual respect and motivate the life of men in this modern world.

Education and Religion, Vital Messages on the Home, the Church, and the College. Edited by Homer H. Sherman, General Secretary, Board of Education, M.E. Church, South. 194 pp. Cokesbury. \$1.25. This book contains twelve addresses by eminent men, either at present college professors or previously college teachers, on the great and imminent task of co-ordinating religion and education, through the home, the church, and the college. Men like Dr. Luccock of Yale, Dr. Fiske of Oberlin, Dr. Richardson of the Presbyterian Theological Seminary, Chicago, and Bishops Ainsworth and Mouzon of the M.E. Church, South, have contributed to this significant and vital discussion.

What is Christian Education? by George A. Coe. 300 pp. Scribners. \$2.50. Prof. Coe raises here a very important question, and seeks an answer not by first stating his own theory and then trying to fit facts into it, but by first examining the facts, and then formulating his answer. He draws a powerful and defensible distinction between transmissive and creative education. The former is that of tradition and authority, having in mind chiefly the subject to be taught; the latter begins with personality, exalts it, and seeks to develop it, in order to make its own contribution to truth and to moral and spiritual achievement. Personality can grow, he asserts, through mastery of nature, play and the life of appreciation, through friendship, affection and loyalty; through one's own sinning; and through worship. Our educational policies should face toward the unfinished tasks of the kingdom of God. Creative Christian education would save the church from institutionalism; restore men's faith in God; and make mysticism fertile, instead of sterile as at present. His closing definition of Christian education is: "It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the great Valuer of Persons." This challenging, provocative book will produce dissent from its teaching and conclusions, in the minds of many of its readers; but if read thoughtfully, as well as critically, will compel one to re-examine his own theory of Christian education, and test its validity and effectiveness at every point.

Evangelism, a Graphic Survey, by H. C. Weber, D.D., Director, the Every Member Mobilization Department, General Council, Presbyterian Church, U.S.A. 208 pp. Macmillan. \$2.00. This book ap-

proaches the question of evangelism from several new angles. It charts the growth of the major divisions of American Protestant churches for the past half century or more; and seeks to interpret their comparative growth, individually as due to evangelism, viewed as productivity. A study of these graphs reveals also the effects upon church growth of revivalism, great evangelists, the youth movement, and general events in history. Wide-awake pastors will find much help from this book in arranging their preaching and pastoral program with a view to making their work effective for bringing people to Christ and into the church.

Go Till You Guess, a Bible Recreation Book, by Amos R. Wells. 128 pp. Wilde. \$1.00. An attractive method of testing one's knowledge of Bible facts. It is modelled on the old-fashioned game of "throwing light." It will be found useful for individual or group use. It deals with Bible books, rivers, speeches, mothers, birds, mountains, trees, animals, songs, parables, miracles, etc. For an example of the game, take this: the leader announces a guessing contest on a N.T. book, and says (1) This is the great missionary book of the N.T., (2) It was written by a doctor, (3) It describes three unequalled missionary journeys, (4) It contains an account of a sermon which won three thousand souls, (5) It pictures the work of the greatest foreign missionary. One "goes until he guesses," and is scored on the number of guesses he has made. A good Bible game for children and young people.

Love, the Law of Life, by Toyohiko Kagawa. 313 pp. Winston. \$2.00. This book includes an appreciative biography by Eleanor M. Hinder and Helen F. Topping. It is the story of Japan's greatest Christian leader in the field of social reform. He has been a worker in the slums of Kobe for many years, living in poverty himself, establishing health clinics, teaching preaching (he has organized churches in Kobe, Osaka, and Tokyo), seeking to win college students from Marxism to Christian Socialism, and conducting campaigns for the abolition of the slums. So successful has been his work for eradicating the slums, that the Japanese government appropriated ten million dollars for this purpose, to be spent in the six largest cities of the country, beginning in 1928. In this book, Kagawa gives the key to his philosophy of living and serving, namely, Love is the Law of Life. He applies it to love and sex, love and government, love and economics, love and one's neighbor, and, love and God. This is a dynamic book: it throbs with spiritual power: if read sympathetically it will charge one with fresh purpose to make love the motive power of their lives.

Ways of Sharing With Other Faiths, by Daniel J. Fleming, Ph.D. 265 pp. Association Press. This book summarizes the new methods of Christian missionary approach to peoples of other faiths. The method is that of acknowledging "the good, the true, the beautiful" in other religions, while holding and teaching, at the same time, that "in the life of Jesus Christ we have a revelation of Reality of inestimable significance to every human creature; 'therefore' the knowledge of Jesus Christ and of His Spirit should be shared with brethren everywhere." From his knowledge of foreign missionary situations, the author is able to illustrate the principles of sharing which he advocates by citing concrete examples on the foreign field.

The Christian's Alternative to War, by Leyton Richards, D.D. 159 pp. Macmillan. \$1.50. The author is a noted English pacifist. He is the minister of Carr's Lane Chapel, Birmingham, England, whose pulpit was made famous by the celebrated Dr. R. W. Dale. Dr. Richards is an extreme pacifist; he advocates absolute non-resistance by Christians, even though it

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should lead to their martyrdom. He paints a dark picture of war, showing how it leads to moral collapse and to a practical denial of the teaching of Jesus. He offers many practical suggestions on methods by which the Church could create a psychology of peace in every nominal Christian country, which would go far, he maintains, to end war. This book is, on the whole, one of the ablest presentations of the extreme pacifist point of view.

The White House Gang, by Earle Looker, One of the Gang. 244 pp. Revell. \$3.00. The "gang," whose exploits are narrated here, was composed of Quentin Roosevelt, at that time a small boy about ten years old, and his chums, whom he selected in a most democratic way. It is a wholesome, diverting story of boyish escapades, companionship, and friendship. T. R. looms in the background of the story, revealing himself as a just, affectionate and very human father and friend of his little sons' friends. We would not be surprised if this story should become a classic in its line.

The Abingdon Bible Commentary, Edited by Frederick Carl Eiselen, President Garrett Biblical Institute; Edwin Lewis, Professor of Systematic Theology, Drew University, and David G. Downey, General Editor of the Abingdon Texts. xvi plus. 1452 pp. Abingdon. \$5.00. Sixty-six distinguished scholars (American, British, Canadian), have contributed to this Commentary. It contains in addition to the Commentary three classes of special articles: (1) On the Bible as a whole, (2) On the Old Testament, and (3) On the New Testament. Under the first, we find articles on: How to Study the Bible, The Bible, a Library of Religion, The Bible as Literature, The Divine Element in the Bible, The Christian Approach to the Study of the Scriptures, The Use of the Bible in Preaching, The Place of the Bible in Religious Education, The Land of Palestine, History of the Hebrew and the Jewish People, Bible Manners and Customs, Time, Money, Weights, Measurements, and English translations of the Bible. Under the second: The Formation of the Old Testament, The Transmission of the Old Testament, The Chronology of the Old Testament, The Old Testament in the Light of Archaeology, The Old Testament and Science, The Old Testament and Criticism, The Pentateuch—Its Origin and Development, The Legal and Historical Literature of the Old Testament, The Prophetic Literature of the Old Testament, The Poetic and Wisdom Literature of the Old Testament, The Old Testament Conception of God, The Religion of Israel, Israel's Messianic Hope, The Literature of the Inter-Testament Period, and The Religious Development of the Inter-Testament Period. Under the third: The Historical and Religious Backgrounds of the Early Christian Movement, The Formation of the New Testament, The Transmission of the New Testament, The Structure of the Synoptic Gospels, The Chronology of the New Testament, The Language of the New Testament, The New Testament and Criticism, The Life of Jesus Christ, The Teaching of Jesus, The Parables of Jesus, The Miracles of the New Testament, The Life and Work of Paul, and The New Testament and Christian Doctrine.

While the results of historical criticism are, on the whole, frankly accepted, the whole air of the Commentary is that of liberal evangelicalism. In regard to Biblical events traditionally regarded as miraculous, some are explained on purely natural grounds, others as symbolic or parabolic in their meaning, and still others, as undoubted manifestations of the supernatural. As to the incarnation and resurrection of Jesus, in this volume there is no question as to the fact of these great events, but as to their mode, a cautious attitude is maintained. Christ is held to be the

center of the religion of the New Testament, and surrender to His spirit, the foundation of the Christian life.

The introduction to each book, while brief, gives all the information the average Bible student requires as to author, contents, date, etc. The commentary proper is clear and explicit. It makes plain the message of each book. It makes intelligible the difficult passages; it really "opens up" the Scriptures, and reveals their spiritual treasures.

While there are other excellent one-volume Commentaries before the public, this one bids fair to be the best seller of them all, because it combines to an unusual degree high scholarship, just the sort of special articles the average Bible student wants, and comments that in plain language unfold the meaning of Scripture, together with a genuinely evangelical warmth of spirit. Its high scholarship is humanized and spiritualized.

American Presidents, by Thomas F. Moran, Ph.D. Purdue University. 318 pp. Crowell. \$2.50. The sub-title is, "Their Individualities and their Contribution to American Progress." The author is happy in his characterization of the Presidents, as well as in his estimate of the role they played and their influence upon our nation's progress. This book illustrates the fact that the best way to understand history is through biography. Dr. Moran does not indulge in adulation, but states fairly, and in an interesting and informative way, what we owe to our Presidents. For private reading or for use as a supplementary text-book on American history, this is an admirable volume.

Aggrey of Africa, by Edwin W. Smith. 292 pp. Illustrated. Doubleday Doran. \$3.00. The biography of a great African, a leader of his people in education and religion, and one of the greatest interpreters of black men to white and white men to black. Born on the Gold Coast of West Africa, he became successively, pupil and teacher in a mission school, student and professor in the United States, graduate of Columbia University, and vice-principal of the Prince of Wales' College at Achimota on the Gold Coast. The Episcopal Bishop of Washington, who met Aggrey on board ship coming to America, wrote "I was struck with the refinement of his bearing and speech and for my own personal profit sought him out whenever opportunity afforded. I have rarely, if ever, met a man of his race who left upon me a more enduring impression." Dr. Aggrey was truly a great man, and did a great work for his people; but he possibly did more for the whites in helping them understand the capacity of the African for absorbing the best in white civilization.

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That is often the case, particularly in girlhood. We do not see the results of our seed-sowing. We seize some opportunities of doing good and we neglect others. But when, in after years, we see what came of the good word spoken, the kindness shown, the little act of forgiveness—then we shall wish, as Helen did, that we had sown in life's spring all the good seed we held in our hands.—*Queen's Garden*,



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Reviews

COMMUNITY RELIGIOUS EDUCATION DIRECTOR

Tarrytown, N. Y., has introduced the plan of engaging a community director of religious education to supervise and reorganize along modern lines the work of the Bible schools and various young people's organizations of the churches. At a community service held the latter part of November, and at which the newly appointed director, Rev. Warren M. Blodgett, was installed in office, addresses were delivered by Dr. Adelaide Case of Teachers College, Columbia University, and by John D. Rockefeller, Jr., who warmly praised the new movement in church cooperation. Mr. Blodgett was formerly in charge of the young people's division of the New York State Council for Religious Education.— *The Congregationalist*.

CHURCH ADMINISTRATION CONFERENCE

The second annual Church Administration Conference of the Southern Baptist Theological Seminary, Louisville, Kentucky, will feature Dr. George W. Truett, of Dallas, Texas, and Dr. Kenneth Scott Latourette, of Yale University. The conference, which will be held March 10-21, will have as its major themes this year "Preaching" and "Missions." Dr. Gaines S. Dobbins, professor of church efficiency and religious education, is director of the conference. During the first week Dr. Truett will lecture every morning on "Preaching" and every night will preach a sermon that is typical of the heart of the gospel. This phase of the conference is designed to be a revival of revivals.— *The Watchman-Examiner*.

\$2000 PRIZE ESSAY CONTEST ON THE BIBLE IN PUBLIC EDUCATION

The American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., under the provisions of the John C. Green Fund, is offering a prize of \$2000 for the best 60,000 word manuscript on "Religion in Public Education." The conditions are that the manuscripts should show the educational worth of the Bible, and of religious teaching based upon it, and show the best way open for character building through such education." . . . The author must write with the conviction that religion is a vital part of education, and that religious education has a fitting and lawful place in the American educational system. Entries close March 1, 1930.

Those interested in this contest, which is open to all, should see the Commission's report, issued by the International Reform Bureau, 206 Pennsylvania Avenue, Washington, D. C., and edited by W. Crafts, entitled, "Bible Plans in Many Lands." It contains the Bible in Schools official regulations of the leading countries in the world, including U.S.A., besides a mass of authoritative information. Also see the winning prize essays entitled, "The Essential Place of Religion in Education," published by the National Education Association

of U.S.A., Washington, D. C., which contains a long Bibliography. City libraries have, or can procure same. The National Reform Assn., Pittsburgh, Pa., are also issuing a Bibliography free.

FREDERICK W. NORWOOD ADDRESSES ALL-OHIO PASTOR'S CONFERENCE

Basing his address on St. Paul's message to the Romans, Chapter 8: verse 19, "The creation eagerly awaits the manifestation of the Sons of God," Dr. Norwood awakened the hearts of his hearers to the responsibility of making this great passage of the New Testament a partial reality in present day life. All thinking Christian men and women know that the love of God is manifested to the whole of creation through the hearts and deeds of men, but few of us rise above the sordid things of life to meet the challenge. Somehow, one feels while listening to Dr. Norwood's interpretation of the words of St. Paul that we as individuals are responsible to the Creator to reflect the Soul of God and His Love to that portion of His creation we touch in our living and working. More than that, one feels that one can accept the challenge of this responsibility and go out among one's fellowmen in the character of a "Son of God" ordering one's living so the shining forth of the Soul of God will call forth a response from the whole of God's creation surrounding us. Here are few extracts, but the vital element in the address was carried from the heart of the speaker to the heart of the one ready to hear:

"Man has got the means now of making his civilization intolerable. His petty quarrels can call to their side forces of immense destructiveness. Modern war is the most overbalanced thing in the world. A 'fire-pot' quarrel can bring down an avalanche which will smother the world. On the other hand, man's use of nature's forces as 'a son of God' can lift human life to a plane of glory which would make all earlier ages (including our own) seem like relative barbarism.

"To the man who believes that this is not a freak world we live in, but the creation of a rational God for the use of rational men, it must be literally true that a sense of yearning throbs through every fiber of the creation. 'The creation waits with eager longing for the soul of God to be revealed.'

"In our day nature's secrets are no longer under lock and key. Man has found the 'open sesame' and her mightiest forces are at his disposal.

"Is he wise enough or good enough to use them? The supreme question on which destiny must turn, is whether man is coming to the creation as a son of the devil or as a son of God.

"In many respects nature and man are at cross purposes. She is his opponent, but then he is her supreme enemy. Unregenerate man is the creation's most inveterate bandit. He robs her and violates her again and again.

and Hearing ... they See!

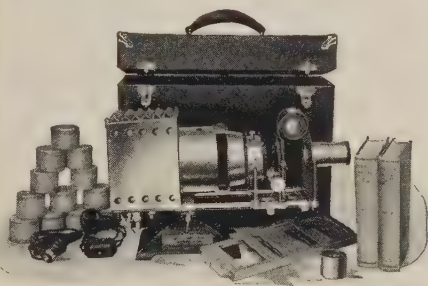
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"Even in her opposition, nature is the stern leader of the primary virtues. She teaches courage, strength, patience, temperance and physical and moral hygiene.

"In her larger moods she is his supreme helper. He can do nothing without her. Hers are all creative energies. To understand her, and to use her powers, is his only road to civilization."

— W.S.R.

ARTICLES TO READ

Many *Expositor* readers have written about the re-organization process of Denominational forces in rural communities. Some have deplored the fact that many consecrated ministers are deprived of a pastoral charge through the federation of churches. Rev. E. C. Musselman offers a discussion of several angles of this problem in an article published in *The Presbyterian* of November 14, 1929. The discussion is found on pages 26 and 27.

Expositor readers who are interested in the question of retiring ministers at a certain age will find an article on page 8 of *The Christian Evangelist*, October 24, 1929, by Franklin Hall. The title of the article is "The Mature Minister's Value."

IT IS NOT ALWAYS EASY —

To apologize,
To begin over,
To save money,
To be unselfish,
To take advice,
To admit error,
To face a sneer,
To be charitable,
To be considerate,
To keep on trying,
To endure success,
To avoid mistakes,
To forgive and forget,
To think and then act,
To keep out of the rut,
To make the best of little,
To subdue an unruly temper,
To recognize the silver lining,
But it always pays!

— Tri-State Mason.

Last spring while Mr. Edison was at his laboratory at Fort Meyers, Florida, Roger Babson called on him. When asked what new radical invention he visualizes as coming during the next few years, Mr. Edison replied: "Babson, I do not pose as a preacher; but let me tell you that if there is a God he will not let us advance much further materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When anybody or force goes off on a tangent there is a smash. This applies to America as it has to every nation before it."

— Watchman-Examiner.

WHO IS TO DRINK IT?

This is the report of an actual dialogue which took place between two American citizens the

other day; one of them a business man and the other a clergyman, to whom the business man spoke frankly, as one does to a good friend:

"Well," said the layman, with an air of finality, "Prohibition is a failure, and we must get used to the idea of making America 'wet' again."

"But who is to drink the liquor?" queried his friend, "Will you?"

"Why, no," he replied, "you know I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your clerks?"

"No, it is my practice to discharge any clerks who drink liquor."

"Do you want your customers to drink it?"

"No, I would much rather not; I am sure that those who use strong drink will not buy so much from me or pay their bills so promptly."

"Would you want the engineer on your train to use it?"

"No, I admit I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highway?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not sure that anybody should drink it. I guess we are better off without it."— *Christian Science Monitor*.

SACRIFICE

Few words have fared so badly as the great word "sacrifice." Anyone who knows any language beside his own could tell at a glance that it has to do with *making* and *sacredness*. In our ordinary talk it is more associated with dissolution and loss. We talk of sacrificing when we mean simply giving up. Even when we do use the word in a high sense, as when we speak of sacrificing something for the sake of some one, or more nobly still, "making the supreme sacrifice," we still associate the word with loss, rather than gain. Whereas in truth anything that is capable of being sacrificed is maimed and incomplete until the sacrificial character has been stamped upon it.

We cannot begin to understand the truth about sacrifice until we have come to see that to be sacrificed is not only a very great adventure, but the most glorious fate that could come to anyone. Sacrifice is to begin with the dedication of a thing, or a person, to God; and its first result, if God is pleased to accept the sacrifice, is that something of the divine character passes over to that thing or person. That which is given to God shares in the holiness of God. If a thing can be used by God it is clear that no higher honor could be done to it. If a person is really made an instrument of God, he has reached the summit of what personality is for.— Rev. Kenneth D. Mackenzie, in *The Living Church*.

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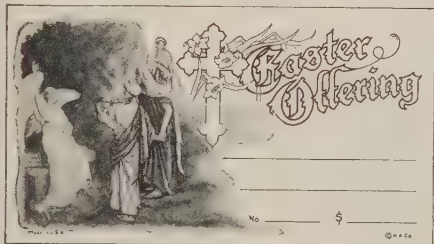
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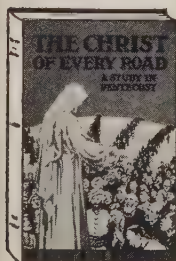
New Easter Offering Envelopes

Lithographed in Gorgeous Colors



Design No. 134, Large Size, 3½" x 5½"-inch. Design No. 134, Small Size, 2½" x 3½"-inch. Price, 100 Large, 75c; Small, 50c. Price, 500 Large, \$3.00; Small, \$2.25. Price, 1000 Large, \$5.00; Small, \$4.00.

Outstanding Books on Pentecost



Two selected volumes that will prove especially helpful and suggestive in connection with the observance throughout Christendom in 1930 of the 1900th anniversary of Pentecost which "has been counted with reason the birthday of the Christian church."

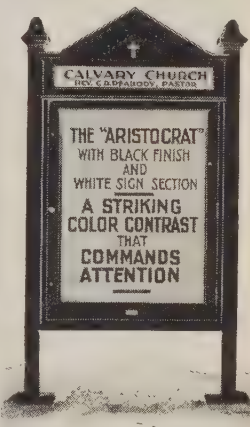
THE CHRIST OF EVERY ROAD
by E. Stanley Jones
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THE HOLY SPIRIT
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An Electric Bulletin for Your Church This Easter

The "ARISTOCRAT"

There is no more appropriate time than during the Easter season, to equip your church with a handsome electric lighted bulletin board. The new 1930 Aristocrat has gained outstanding popularity among churches, large and small. It gives remarkable value. Made in solid oak or airplane spruce with your choice of black or white inner sign section—choice of four finishes—forest green, silver, natural oak or black. Size 42 x 72 x 5-inch. \$19.00 with order secures immediate shipment. Balance, \$10.00 per month for five months. (Delivery extra.)



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LOOKING TOWARD PENTECOST

Evangelism — a Chart of Progress

The influence of great revivals on permanent accessions to church membership is illustrated by a valuable chart printed in "Presbyterian Statistics," which shows the large increase during revival periods, the decrease of accessions afterward and the steady growth of accessions during the years. At no period, except immediately after the Great War, were the accessions lower than the previous standard.

During the Finney Revival of 1830, accessions increased three-fold. There was a drop during the next five years due to the separation between the "Old School" and the "New School" groups.

In 1843 revivals doubled the accessions and were followed by a steady increase of accessions.

The Revival of 1857 more than doubled the ratio of increase, but during the Civil War accessions dropped almost to their former level.

The Moody Revival brought accessions to a high level, there being five times more accessions in 1875 than at the close of the Civil War. But the controversy concerning "science and religion" decreased the accessions fifty per cent.

In 1882 there began a remarkable increase which reached its apex in 1892, influenced largely by the activities of the Young People's Society of Christian Endeavor; but the heresy trials and the Spanish War, which followed, decreased the annual accessions 20,000.

The Sunday Revivals and reunion with the Cumberland Branch brought accessions to the high level of 115,000.

During the World War accessions decreased one-half; but the New Era Movement made itself felt, and in 1920 accessions reached the highest level known in Presbyterian history.

The chart illustrates the fact acknowledged since Pentecost that, however great stress may be placed on the regular work of the Church, yet the great advances by accessions have been during periods when the prayers and purposes of the Church were concentrated on the task, emphasizing the need of meeting immediately and personally religious and spiritual opportunities and responsibilities.

One cannot study such a showing without wondering what would have happened had there not been these special upward movements to counter-act the influence of the constant downward movements against the Church and personal religious experience. Had not the Civil War period been preceded and followed by special evangelistic work the rising curve of growth would not have overcome the downward curve of loss of accessions and the decay of definite and persuasive religious experience and activity.—*Joseph B. Hingeley, in the Christian Advocate.*

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The Protestant Reformation started in a theological seminary?

Martin Luther was an outlaw?

The Pope who excommunicated Luther was made a priest at 7; cardinal at 13, and pope at 38?

Cromwell was a distant cousin of Charles I?

Puritan ministers were Cromwell's most abusive critics?

John Knox was a galley slave?

Knox tried to placate Queen Elizabeth by calling her an idolator?

John Bunyan favored open communion in Baptist churches?

Bunyan's son succeeded him as a tinker?

George Fox spent most of his time in jail?

Fox spent his happiest days among the American Indians?

John Wyclif was Master of Balliol College, Oxford?

Wyclif was regarded as a social Bolshevik more than a theological innovator?

John Wesley hated field preaching?

Wesley made no objection when his nephew joined the Catholic church?

Alexander Campbell debated only five times, but some of his debates lasted 17 days?

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Isa. 61:1. "The Lord hath anointed me to preach good tidings."

We have never seen him nor heard him, but we have seen his picture. It hangs on the wall of the house of the interpreter.

"It is the picture of a very grave person, he has eyes lifted up to heaven, the best of books are in his hand, the law of truth is written upon his lips, the world is behind his back, he stands as if he pleads with men, and a crown of gold hangs over his head." Bunyan says: "The man whose picture this is, is one out of a thousand."

Picture him trying to be a "regular fellow." Oh, no, he has graver business.

"His eyes are lifted up to heaven." The streets of gold and gates of pearl, thank God, are ideals, not cash.

"The best of books are in his hand"—not the victim of the latest book, but a lover of the best books.

"The law of truth is written upon his lips." There will be no "shading" for the sake of the church budget when he speaks.

"He pleads with men." He doesn't discuss. He pleads.

"A crown of gold hangs over his head." His rewards are with God.

"We are willing to admit with Bunyan that this preacher is one in a thousand. How we would like to hear him preach! We have the feeling we would go again—even Sunday night.—C. D. Marston.

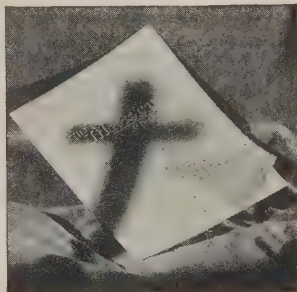
LOST FAITH AND FAMILY

"For they have sown the wind, and they shall reap the whirlwind." Hosea 8:7.

An impressive illustration from his own observation closed an article on "The Frightful Pace of Modern Jazz" by Judge William McAdoo (Chief Magistrate of New York City), in the *Ladies' Home Journal* of October, 1927. These are the writers' words:

Some years ago I knew a family, of great wealth and high social position, whose subsequent tragic history, I have no hesitation in saying, can be traced to their complete abandonment of religious faith and their failure to give spiritual teachings to their children. Both Matthew and his wife had been brought up in orthodox Protestant families and their parents were deeply religious people. Matthew was a farmer's son in the Middle West.

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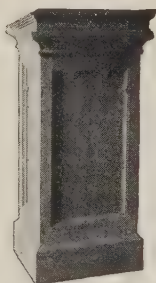
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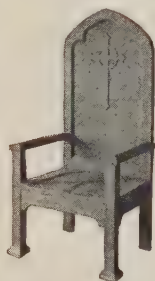


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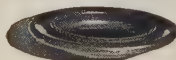
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He acquired an enormous fortune in business and was later elected to a high position in the Federal Government. Ellen, his wife, in education was far ahead of her husband. Brilliant, brainy, she was "advanced" for her times. With social aspirations and her husband's enormous fortune at her command she became conspicuous in Washington and Paris, where she spent most of her time when her children were young and needed a mother's training. In Paris she mingled with a fast set and became a vivacious conversationalist, witty, cynical, with a ribald scorn of religion. Like his wife, Matthew had lost all hold on religion. With all his wealth and high official position, he and Ellen drifted hither and thither without God. When I came to know them Ellen, Parisianized, blase and sophisticated, constantly complained of her husband as without fine instincts, and on this pretext sought consolation in younger admirers. In the end the family ark went on the rocks to utter destruction.

There were two children, a handsome son and a rarely beautiful daughter. As children they were told that God was a myth, and were brought up to look upon all faiths as exploded superstitions. Not only that: Like their mother they were led to gibe at religion. The children, brought up in this atmosphere, were adored by the mother. The love which she failed to feel for God she lavished upon them. If she neglected them on her trips abroad she spoiled and pampered them when she was with them. When very young the boy took to drinking heavily and fell in with harpies to whom he gave unlimited sums. He was victimized and blackmailed and lured into every debauchery. Appalled at his moral degeneration, the parents, unable to bring him to reason, sent him to a country place in Pennsylvania, where they hoped he would keep out of trouble. It was a large beautiful estate, with a lake near the house. One night, drunk to stupefaction, the boy walked into the pool and was drowned.

And the daughter—what example on the part of the mother had she to guide her? What faith or moral code to keep her straight when men began to flatter and woo her? One liaison following another, her life became so scandalous she was dropped by the nice people with whom she had been accustomed to mingle. Even the mother, without morals, and profligate herself, was shocked by the girl's dissolute life. When she pleaded with her, the girl turned upon the mother with bitter railings. From drink the daughter took to drugs. She lost her beauty, her health; and at an early age, wrecked by vice and dissipation, died tragically and miserably.

Broken-hearted, utterly lonely in her advancing years, bereaved of the only two beings whom she had ever greatly loved, the mother lived to realize the results of her unhallowed creed and to drink to the dregs of desolation of the "bitter water that causeth the curse." I have seldom seen so broken and forlorn a being as she was before her own unhappy death.

When I find so many parents, of all degrees of society, today bringing up their children likewise,

R. & E. Electric Church Bulletins cost less in the long run . . .



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Left — Showing announcement being changed.

Right — Showing Bulletin with protecting glass door closed and locked.



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without any spiritual ideals, without any religious belief, I think of that miserable woman, so representative of the present apostate parents, who sowed in faithlessness, neglect and godlessness and reaped the same. "They have sown the wind, and they shall reap the whirlwind; it hath no stalk; the bud shall yield no meal; if so be it yield, the strangers shall swallow it up."—*Wm. J. Hart.*

Bearing the Cross

(Continued from page 720)

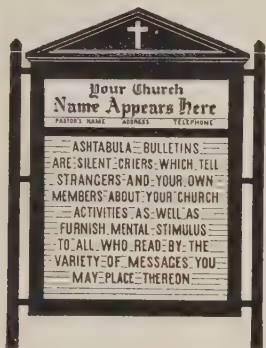
tator of sorrow. First unconscious, then a witness, then the third step was reached when the witness became a participant. And as he strode along bending beneath the weight of the cross, he was no longer a bystander merely, but an active burden-bearer.

In the divine providence it is given to each of us in his time to be not a spectator merely of sadness but the bearer of a cross. To different individuals the experience comes in different ways, to no two in precisely the same. For one it assumes the form of the thwarting of fondly cherished ambition. And he who had dreamed of the day when he should become a captain of industry or a university president, finds that he must be content with some obscure station in life. That is his cross. Or it may assume the form of some great crushing weight of grief such as has caused a fond mothers' hair to whiten overnight; some chronic bodily infirmity, thwarted hopes or crossed ambi-

tions, or a succession of petty annoyances day in and out. How few of us know what constitutes the peculiar cross even of those very near us, not to speak of those far removed! We only know that sooner or later in the providence of God upon each is laid his cross.

And the bearing of the cross involves many things. For one thing it involves humiliation; the humbling of one's pride. Think for a moment of the humiliating experiences through which the loyal followers of Christ passed in the years after he had gone from them. Living as we do in twentieth century Christian America, where to call a man a Christian gentleman is to pay him a high token of respect, we can scarcely imagine the opprobrium that attached to the very name Christian in the first centuries of our era. Haters of the human race they were called. When the Christians met in secret in underground passages of Rome they were accused of incest; when they partook of the communion of the body and blood of their Lord and Saviour they were accused of cannibalism. What boycottings and persecutions they met with in those first three centuries from Nero to Diocletian! In upholding the banner of spiritual religion they invited upon themselves the hostility of the civilized world. It was no light cross; it meant constant humiliation and shame.

Again the bearing of the cross involves the experience of self-sacrifice. But sacrifice in turn is but the forecourt that leads into an inner



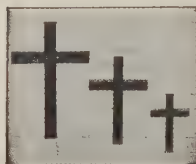
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Temple of joy. In his little book "The Pentecost of Calamity," Owen Wister describes the scene in which a German uhlan and a Scottish highlander, both wounded, were tending a dying French officer who had been shot in the chest. The Scotsman pours brandy down his throat, while the German applies an antiseptic to staunch the flow of blood from his wound. And then the three sat and talked together, looking into the very valley of the shadow, with nothing but peace and contentment in their hearts. On another occasion a young American private soldier, seeing a comrade fall by his side, had watched his chance to help him to a stream nearby and bathe his wounds. He found his reward when the comrade revived and sat up, only to utter the words: "You yourself are wounded." Writing about the incident later he said that at that moment there had stolen in upon him a strange sensation of peace and joy such as he had never experienced before, the joy of sharing another's pain, bearing a cross.

In the last analysis what one is counts, and that alone. Witness the spectacle of a Nietzsche uttering his high-sounding, grandiloquent speech, counselling men to be "hard," pouring ridicule upon the Christian concept of love, exalting only the superman, and condemning all weakness and mercifulness as the manifestations of a slave morality. It was grandiloquent talk. It helped to militarize a powerful state. But what of the later phase of Nietzsche's own life! We have the picture of the philosopher turned madman; the great hulking body become subject to the daily ministration of his own little mother, whose maternal and Christian affection alone stood between him and a common asylum for the insane. The philosophy of Christianity has at the heart of it the shadow of the cross. But the Christlike bearing of it never fails to bring its own benediction in its train.

The \$5,000,000 Temple

(Continued from page 698)

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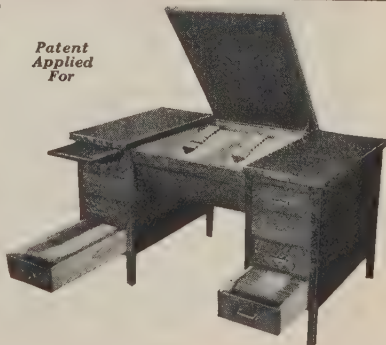
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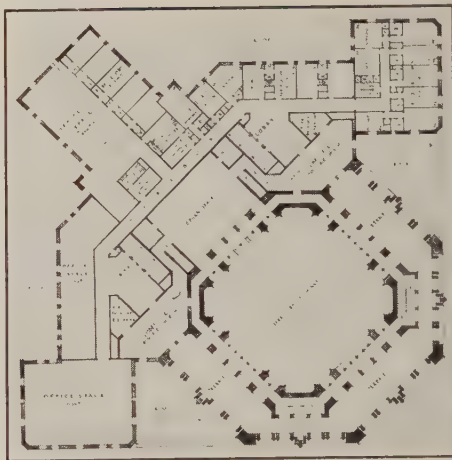
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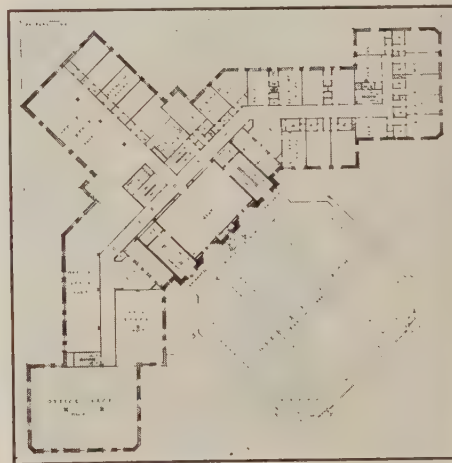
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proposed also to share the earnings with the conference claimants of the annual conference, to maintain a number of scholarships in the Methodist universities of the state, and to contribute to the fund for the maintenance of superannuated ministers. The plan to finance the entire structure by voluntary contributions does away with the necessity to expend a large portion of the building income for interest on borrowed money and for the amortization of loans, thus making every dollar earned an immediate asset for use in Kingdom-building enterprises.

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The Sunday School Plan

(Continued from page 696)

Another very important room, in a complete church plan, especially when the church itself is large in size, is a chapel. Such a chapel fills a number of needs. It can be used for informal evening services, funerals and weddings, and also as an adults' Bible classroom.

We should also make provision for church offices, pastor's study, storage room for records and it is advisable in a large building to have janitor's quarters, so that somebody is always on the premises.

There is a great difference of opinion at the present time as to the advisability of a gymnasium in connection with church plants. Whether a gymnasium should be built or not depends largely on the locality, and the nature of the congregation. In some places they are exceedingly desirable, while in others they are of little value. Usually if the social hall is equipped for basketball, the needs of the community will be satisfied. If a completely equipped gymnasium is built there should be a paid athletic instructor in attendance.

Bowling alleys are often advantageous and may be good money makers, yet in some communities they do not pay for installation. If properly managed, bowling teams will be formed and every evening will find the alleys in use. But alleys without management will be unused most of the time.

It is perfectly certain that satisfactory Sunday schools are never the result of haphazard methods, or guess work. The well-balanced Sunday school, like a carefully designed piece of machinery will seem simple, obvious and straightforward, but this simplicity is the result of careful study and knowledge of the subject, and cannot be achieved by inexperienced planners. Every community must be studied in order to determine what the needs of that community actually are, and before this is done it is folly to attempt to plan a Sunday school building.

The phrase so often heard of late, "Before you invest investigate," can be applied with great profit to church planning. It is pathetic to see church after church invest their funds unwisely in new church buildings and to intrust the expenditure of these funds, to men whose only interest in the problem is the commission that they will earn.

Church committees often seem to fear the experienced architect, who does not hesitate to tell them the truth about costs and requirements. They are too apt to listen to and believe the promises of young and inexperienced men, who assure them that if they were the architects, that they could design just what the committee wanted for a fabulously low cost. If these young men really knew what was involved in such a problem, they would not make such wild promises. How often do we read in the papers of projected church buildings that never materialize beyond a pretty water color picture and a set of plans that cost too much to build. Just another church committee



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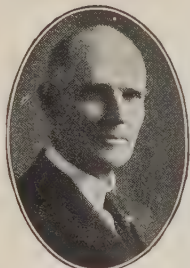
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has been misled by the promises of an inexperienced church architect, and another project that started with enthusiasm and high hopes has died because of discouragement and faulty leadership.

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It is useless to caution the average building committee on this point, as they usually feel capable of selecting an Architect and planning their own building without, what they consider, outside interference. However such committees almost invariably find their error when it is too late to rectify it. The various denominations recognize this fact and also recognize the fact that very few architects are sufficiently experienced in church design to be intrusted with such a problem without supervision. For this reason architectural advisory boards have been established, with the hope that churches intending to build will avail themselves of the opportunity to consult with these boards about their requirements. It is not the intention of these boards to interfere in any way with recognized church architects, who have proved by actual work done, that they are qualified to be intrusted with church design. The work of the boards is supposed to help the architect who is not familiar with church work, and so avoid many errors that might otherwise creep in.

The minister's work is bound to be increased during the building period, but he should have all the assistance and advice possible, so that the responsibilities thrown on him are not too great. He should have the right to insist that the architect should be a man with wide knowledge in church design, so that he may be relieved of all worry about these matters and be left free to devote his undivided attention to those details connected with the work that he alone can do.

Accompanying this article are two cuts showing the basement and first floor plans of The Church of the Covenant, Erie, Pennsylvania. This building was designed by the writer, and is now nearing completion. The basement is interesting, as it shows a very satisfactory arrangement for the social hall, kitchen, stage, dressing rooms, etc. Some fine rooms are also provided for the Boy Scouts and Girl Scouts. In this plan the space below the church proper has not been excavated, except for a passageway. The first floor shows the arrangement of a typical Sunday school department, church offices and small chapel.

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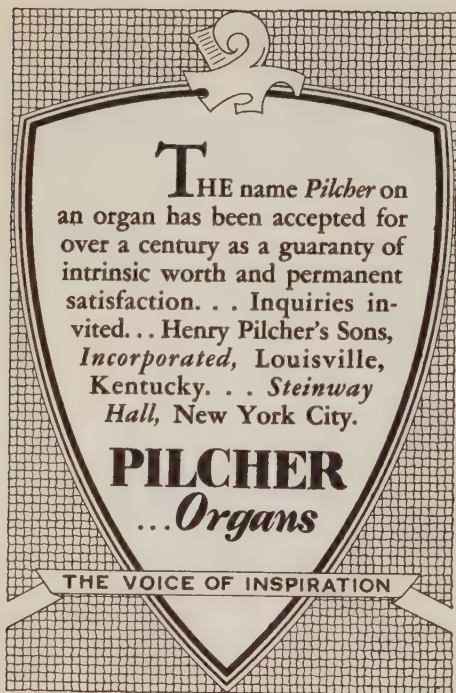
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Others Teach the Preacher

(Continued from page 691)

to read the symptoms of disease he is helpless. He may be easily something worse than helpless, he may be a positive peril. To read symptoms is fundamental for a physician.

The preacher needs to know that too. He must study his people as circumspectly and as carefully as the physician studies his patient. The preacher too has a *Materia Medica*. There is more than one remedy at his command. *The curing of diseased minds and the healing of sad hearts calls for not less care than the recovery of diseased bodies but rather more.* There are times when a given congregation will need one sort of treatment, and other times when the need is different. One of the Fox-Hunting Parsons of the Eighteenth Century in England preached to his congregation from the text, "Be not righteous, over much," in a day when righteousness didn't concern them at all. There are times when a congregation needs the ministry of comfort. There are other times when they are al-together too comfortable. What they need is to be stung awake. There are times when a people suffer from lack of instruction. "My people doth not know, they do not consider saith the Lord," they need to be taught. There are other times when the people perish because there is no vision, the heavenly radiance is gone from their lives. They do not need to be comforted nor do they need instruction, they know enough, and feel well, but the faithful minister will know that something is lacking. They need to be ushered into the presence of the Eternal. The radiance from the great white throne must beat upon them, in that radiance they will see things that no amount of comforting or teaching can reveal to them.

I once visited a Sunday school the Sunday before Christmas. The lesson was the story of the resurrection! Not less inept is some of our preaching. We have not diagnosed the disease, we have not sensed the signs of the times, we have not understood the symptoms: hence our remedies fail. I was once present when a minister ruined the effects of an otherwise successful pastorate. It was his last time in that pulpit: in closing his ministry in that church he ruined it. The people do not mention him now. Years have passed; in their conversation they often recall this man or that who has served among them, but I have

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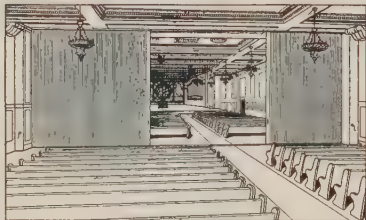
never heard one of them mention the name of the man who ruined a pastorate of three years, in which there was much that was laudable, in less than thirty minutes. It might be said in extenuation that this man did not understand. The perfectly obvious reply is that it was his business to understand. Had he gone to school to a good Doctor he would not have made that blunder.

The Engineer and the Preacher

The engineer has something to show the preacher. What he has to show him is the importance of facts. Of all men in all callings perhaps none is more in danger from the habit of making assumptions than the preacher. The engineer cannot afford to make an assumption. He must know his facts. If he is building a bridge, he must be certain that the finished bridge will have a carrying capacity equal to the loads that will be thrust upon it. If he builds a dam and the force of the compounded waters prove that he was mistaken in his calculations as to its strength, his reputation as an engineer is ruined. When he undertakes to transmit power, the event must prove that his conduit is great enough to bear the current, or men will say he is a bungling engineer. He must know his facts. He dare not assume them. Assumptions in the engineering business are often fatal. Of all men the engineer must have either by nature or by discipline, by the grace of God, or by the insistence of man a profound reverence for the facts. He must reckon them all in. If he fails on his facts, he fails as an engineer.

Who shall say the preacher does not need this lesson the engineer has to teach? Many preachers fail because they have not considered all the facts. They fail in their judgments and appraisals of men, they fail in their perceptions of the need and opportunity of their community, they fail in the power of persuasion in their preaching. Time was when a thing was so because the preacher said it. That time is gone. A preacher must commend himself now not only by his character, but also by the soundness of his judgments, the correctness of his mental habits, the accuracy of his information. Many an attempted reform has gone on the rocks when it ought to have gone through, because the preacher leading it has mastered only part of the facts involved. That partial mastery of the facts tended to make him one-sided, it easily betrayed him into extravagance.

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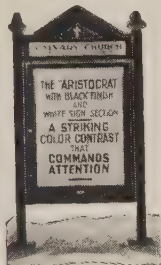
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The Author and the Preacher

The author has something to show the preacher. It is the author's business to know how to clothe an idea. To become perceptible an idea must be dressed in some sort of clothes. Words are the clothes in which ideas present themselves to our understanding. The author must know what fashion of dress an idea looks best in. He is a specialist in that. His book reads well and holds our attention to the end if his ideas are appropriately clad. If they are not we become impatient with his book before we have half finished it. The clothes in which we dress an idea may be too shabby. I know at least one book with a thought content that should make it immortal, but it is hardly ever read; the author has dressed his really great ideas like so many tramps. Again, ideas may be inappropriately dressed, like a guest in evening clothes at a May Day breakfast. The author must know these things; he must know them so well that he never blunders.

This is a great lesson for a preacher. There are all sorts of raiment for our ideas. There are twenty-six letters in the alphabet, but there are thousands of words in the dictionary. No preacher need lack an appropriate vocabulary. He should have more more than one. A single vocabulary has ruined more than one preacher. An author must have many. If he is telling a story, his characters to convince us must speak as to the manner born. His scientist must speak like a scientist, his farmer like a farmer. Some preachers have a single vocabulary. They dress ideas as diverse as entire sanctification, and the advocacy of a Community Chest in the same suit. Some have a Pauline vocabulary, they talk like

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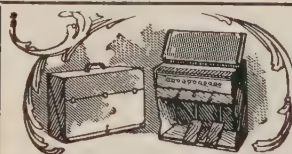
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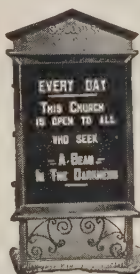
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the Apostle to the Gentiles, not at his best but at his worst. One needs a glossary to understand them. Another has an ecclesiastical vocabulary. You will feel in listening to him that he was born, has lived and will probably die in church. Another is bookish, very much so. You wonder if he ever has had the thrill of an idea that he did not cull from Somebody's "Dissertation Upon Something." Still another displays his ideas in a dress so appropriate that hearing him no time is lost in the inspection of verbal haberdashery. The author can teach the preacher the art of clothing his ideas in an appropriate dress. They are much more appealing so.

Where I began, let me end. The preacher has a unique task. Its uniqueness lies *not in the fact that his calling is apart from all others, it lies in the fact that it includes all others.* All others have something to show him that he needs to see, something to tell him he needs to hear, something to reveal to him that he needs to know. Happy is the preacher who finds that out and begins early to cultivate a healthy curiosity in the spirit and technic of all.

Not only the professions but the trades and crafts can show the preacher many interesting things. Digging a ditch is not an extraordinary occupation, but one poet caught a noble message from watching a man digging a ditch: another found treasure that has enriched us all in watching a 'smith at his forge. The preacher must be nobly curious. The writer once walked over the hills with Lyman Abbott. The things the man was interested in were a revelation. He was like a sweet-tempered curious child; he wanted to know about all sort of simple commonplace out-of-door things. My first impression was that he was poking fun at me; my last and abiding impression is that he was a great soul, nobly curious, and interested in everything. Perhaps that is one reason why he was a great preacher.

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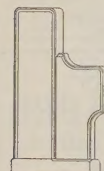
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